

11649.2. 49.

The
Mystic Crown of Mary,

THE

HOLY MAIDEN-MOTHER OF GOD,

BORN FREE FROM THE STAIN OF ORIGINAL SIN.

IN VERSE.

BY D. ROCK, D.D.

Mary moder wel thou bee,
Mary moder thenke on me :
Mayden and Moder was never none
Togeder, Lady, saf thou allone.

LYDGATE'S *LIFE OF OUR LADY*,
MS. Harl. 2392, fol. 86.

LONDON:
CHARLES DOLMAN, 61, NEW BOND STREET;
AND 22, PATERNOSTER ROW.

1857.

PRINTED BY
COX AND WYMAN, GREAT QUEEN STREET,
LINCOLN'S-INN FIELDS.



PREFACE.

GOOD READERS !

KNOW that as it listeth me to follow the ensample, so doth it seem fitting to speak in the words, of a holy learned man who once lived and wrote in this land what while it was yet Catholic: as he said, so do I that “lowly I submit me and all my writings, and all other works, to the correction of our mother holy Church, and of the prelates and fathers thereof, and of all that are wiser and can feel better; beseeching you always, most dear and devout brethren, to pray that this and all other deeds be ever ruled to Our Lord’s worship—vouchsafe of your tender charity, heartily to pray for my right poor soul, that our merciful Lord Jesus Christ cleanse it and cure it with the medicine of His

PREFACE.

mercy, and grant it ever to joy and delight in love of Him and of His most worthy mother, and in nothing else. And the same Lord, by mean of the same glorious virgin His mother, may grant you all the same, that liveth and reigneth with the Father, and with the Holy Ghost, endless God, Amen."—
Myrrour of Oure Lady; the Prologues.



The Mystic Crown of Mary.



How soft and sheen's yon deep blue sky!
How bright those stars that shine on high!
How sweet's this earth with its plains and mountains,
Its gurgling brooks, and its gushing fountains,
Its woodlands all music, and its flowers,
Its fragrant shades, and its honeyed bowers!
How mighty the sea with its wide-swelling roll,
As it tumbles its billows from pole to pole!
How grand those cragg'd Alps and those bold
Andes high,
That stand upon earth while they're kissing the
sky!
How awful's the mutt'ring of hot Etna's ire
As it heaves forth its flood of far-wasting fire!

THE MYSTIC CROWN OF MARY.

But what's the sun, the sea, the earth ?
Heaps of dull matter : at their birth
No soul was giv'n them ; pow'r of thought
Or will was never in them wrought.

The lowly churl whom need has led
To till the ground for daily bread ;
The helpless babe on his mother's breast,
That whimpering weeps himself to rest,
Is nobler, worthier, better far
Than earth, or sun, or sea, or star.

The deep has its leviathans ; the air
Beholds sun-gazing eagles soaring there ;
The lion, king-like, walks the wild and
grove ;

Huge elephants through shady pastures rove.
What's each strong, beauteous, giant brute ?
A thing that's soulless, witless, mute.
The stripling child's weak, tiny hand
Can yoke earth's beasts with slender band ;
Them harmless may the maiden bring
To follow her in silken string,—
E'en eagles snare, and clip their wing ;

THE MYSTIC CROWN OF MARY.

Youths may bethink them how to stay
The fire-wing'd lightning on its way. [1]
Man was by God to His own likeness made ;
'Twas in man's soul His likeness God display'd :
Lordly in person, Godlike in his soul,
To man 'twas giv'n all nature to control.
Above, about, where'er we choose to gaze,
The world shows forth its mighty Maker's praise.
Yet brightest, noblest in His wondrous plan,
The last, best work of God's was His own likeness
—Man.

E'en 'mong good men, some men have always been
More holy than their fellows—shunning sin,
Working good works, avoiding storms and strife,
E'er loving God through ever-shifting life.
From Abel's hour the martyr's blood has flow'd ;
Saint, patriarch, and prophet e'er has show'd
His brother-pilgrim, man, the heav'nward way,—
By word and walking, warn'd him not to stray.
E'en 'mong heav'n's angels, those there are who
stand
Nearer to God and do His chief command.

THE MYSTIC CROWN OF MARY.

But 'mid all creatures, One there is whose place
Is highest—first—so full She was of grace.
Saints wrought their works; each in God's favour
shone ;

Their deeds, their graces all in Mary met alone.
For whom amid the bright cherubic choir—
What one of all those seraphim of fire,
Did God e'er make unto Himself to be
His handmaid clean in so great mystery,
To clothe with flesh the Word's Divinity?
Angels how bright—ye holiest saints in heav'n!
To Mary, still a higher throne is giv'n. [2]
Because She is that being, highest, best,
That God e'er made by His supreme behest.
Then! oh my soul! awake, and strive to raise,
For this best work of God's, thy notes of
praise :

God's other works their sev'ral aids shall bring,
And help me while I lowly try to sing ;
So meet it is all nature should rejoice—
For God's most favour'd creature lift its thankful
voice.

THE MYSTIC CROWN OF MARY.

Mary! a crown I'll weave for Thee;
From heav'n, from earth, from land, from
 sea,
Stars, flow'rs, gems, pearls shall gathered be:
These, to a golden circlet bound,
Shall, Maiden! twine Thy brows around;
And, 'bout Thy spotless forehead set,
There shine Thy mystic coronet.

First, o'er the earth my feet must stray,
Each bloom to cull that strews their way.
 From out its nook, when wakes the spring,
Bidding the blithesome throstle sing,
The bashful violet will I bring,
Led its lone hiding-place to find
By sweets it breathes on ev'ry wind,
What while it shrouds its fragrant head
Deep 'neath green leaves above it spread—
Those leaves that searching hands aside
Must bend, ere yet the flow'r be spied;
Loth, as it were, lest men should gaze
Upon its dyes and speak its praise.

THE MYSTIC CROWN OF MARY.

When full-grown spring first 'gins to feel
Summer's young glowings o'er it steal,
Then to some dell's cool sloping banks,
O'erspread with oaks in scatter'd ranks,
I'll hie me: 'mid the twinkling shade
The breeze with boughs has dancing made,
To seek that spot where blue-bells [³] grow,
Or lilies of the valley blow,
That breathe such sweets, yet look away,
With head hung down, e'en from the day.

The daisy small, that's always turn'd
Full tow'rds the sun, shall not be spurn'd.

Cull'd too must be that lily bright,
Whose unstain'd cup 's so shining white ;
And roses sweet of ev'ry dye
Blooming beneath warm summer's sky—
Roses the whitest of their kind,
Roses the reddest I can find.

These blossoms, in a garland bound,
Shall, Mary! wreath Thy brows around,
And, 'bout Thy spotless forehead set,
There bloom Thy mystic coronet.

THE MYSTIC CROWN OF MARY.

Mary! 'mid maidens, who like Thee
So bright in maiden modesty?
Thine own sweet self 's the violet flow'r, [4]
For Thou didst hide Thee in Thy bow'r,
Shunning the world and all its ways,
Its glozings, and its cheating praise;
To breathe, unseen, Thy fragrant pray'rs to Heav'n,
For all those wondrous graces it had giv'n.

Fair lilies of the valley! ye
Who bend your downcast heads away
From e'en the sinless gaze of day,
Hiding yourselves so close between
Your own tall leaves so softly green—
Blowing the best by lonely brook,
Or in some cool and shaded nook.
Ah! flow'rets white, with drooping bell, [5]
How ye do image Mary well!
At words that e'en an angel said,
Her bashful breast was troubled—dread
God's Handmaid fill'd, as first Her eye
Saw Gabriel 'lighting from the sky.

THE MYSTIC CROWN OF MARY.

Some plants, like selfish men, ne'er blow
Except 'neath garish summer's glow ;
Fostering sunshine, soft, warm show'r,
Must come before they'll deck her bow'r.
But one rough breath from autumn's fitful gale
Will bid their blooms look wan, so sickly pale ;
The first chill frown from winter, when it lours,
Will smite the stem and wither all its flow'rs.
Not so the lowly daisy—e'er it's found
The same at ev'ry tide the long year round :
'Neath June's kind glow—December's surly blast,
Still tow'rd the light its eye is ever cast ;
And e'er it loves to gaze upon the sun,
From first he comes, till all his race be run.
Though winds howl ruthless down the dreary
 skies,
Like constancy, the daisy never dies. [6]

Thy heart how like the daisy flow'r,
Watching the sun at ev'ry hour,
As if in worship of its light,
Untired from dawn till falling night !

THE MYSTIC CROWN OF MARY.

When sinks that orb in ocean's bed,
This flow'r shuts up and droops its head,
As though it could not live away
From that soft light and warmth of day.
Ah! Mary mild! were not Thine eyes
For ever looking tow'rd the skies?
More than the flow'r, that heart of Thine
Lean'd always to its Sun Divine.
By night, by day, at home, abroad,
E'er was it worshipping its Lord.
What though Thy brows their sleep were
taking,
Thy love-lit heart was ever waking;
And if it slept, was it not giv'n
E'en still to dream sweet dreams of heav'n?

The trim-dress'd garden must me lend
The next fair blossom that I blend
Amid Thy wreath—the lily bright,
Whose very Celtic name means "white." [7]
Its broad-spread curling petals glow
Spotless and clean as unstain'd snow:

THE MYSTIC CROWN OF MARY.

Within its silver cup, it e'er doth hold
A bunch of yellow stamens bright like
gold.

'Mid all those blooms in Nature's bow'r,
This lily fair's the whitest flow'r.
As 'bove all blooma, the lily stands
Alone for whiteness—'mid those bands
Of maidens pure who heré have striv'n
To be about the Lamb in heav'n,
So Mary shines ; for none has stood
Like Mary bright in maidenhood.
Not merely one, but lilies three
Must, Maiden ! in Thy garland be.
One tells Thy girl-maidenhood ; th' other
That maid Thou wast, e'en though a mother ;
The third, Thy widow-maidenhood : all three
Ne'er met in any woman, saving Thee. [8]

Of flow'rs, the rose in ev'ry clime
The queen hath been, from eldest time—
Token of beauty, loveliness—
Its sweets, its shape, its dyes express

THE MYSTIC CROWN OF MARY.

The guileless heart of sinless man,
When Eden's morning first began :
It's yet the word, 'mid our fall'n race,
For maiden spotlessness and grace.
Roses, therefore, must we find,
And 'mid our mystic garland bind ;
For Christian men of ev'ry tongue,
Mary as queen the saints among,
Have look'd upon—have sung Her praise
In earliest, as in these our days,
Who 'mong God's wondrous works, but She,
The best, most beautiful can be ?
Thou mystic rose ! Thou Queen of Heav'n !
To Thee this flow'r is fitly giv'n.
That fair, soft rose, whose petals white
Are spotless as the dawning light ;
Or if it's tinged, yet quick reveals
The faintest blush that o'er it steals—
Has ever been the type to speak
The beauty of the maiden's cheek,
Whose soul's pure whiteness, like the snow,
Whose brow one word will make to glow.

THE MYSTIC CROWN OF MARY.

What maid, on earth, with heart so clean,
Like Thee, sweet Mary! e'er was seen?
Thine, then, 's the rose whose blossom white
Is stainless as unclouded light.
Thine, too, 's the rose so glowing red,
Warm martyr's blood seems o'er it shed.
Before, nor since, did any heart
E'er know Thy wounded bosom's smart.
Ah! all fulfill'd was Simeon's word—
Deep through Thy breast ran sorrow's sword;
And yet those sighs that from Thy bosom gush'd,
Were sweet as roses' breathings when they 're
crush'd.

Then must we, Mary! bring for Thee
Roses the reddest that we see:
Yes, roses crimson as the gore,
When the heart's veins their life-blood pour;
For sharpest throes of martyrdom were Thine, [9]
As Thou didst gaze upon Thy dying Son Divine.

These blossoms in a garland twined,
Mary! Thy sinless brow shall bind;

THE MYSTIC CROWN OF MARY.

And, 'bout Thy spotless forehead set,
There bloom Thy mystic coronet. [10]

Bright gems, with cloudless rays that shine,
Now will we fetch from out the mine :
Ruby red, and emerald green,
Fair diamond with its glist'ning sheen,
And sapphire with such soft blue ray—
Blue like the sky on summer-day—
And topaz, whose deep yellow dye
Pours gold-like beams upon the eye.

These jewels, 'mid sweet flow'rets bound,
Shall, Mary! wreath Thy brows around;
Yes, 'bout Thy spotless forehead set,
There gleam Thy mystic coronet.

The em'rald fair, with soft green rays,
Speaks to our thoughts of spring-tide days,
Of summer's leaves and summer's sun,
Of autumn's fruits when autumn's done.
It whispers how the budding spring
So true its promised gifts will bring,

THE MYSTIC CROWN OF MARY.

Ere the year dies, or winter throws
About the earth his pall of snows.

Of faith ne'er falt'ring, oh! what fitter sign
Could man e'er think of—draw from out the mine—
Than that fair gem, whose soft green, fadeless rays
Tell us of spring—of summer's leafy days?
Then greenest em'ralsds let us gladsome find,
And 'mid our Mary's flow'ry garland wind.

Where breath'd that one who ever once had felt
Such trusting faith as erst in Mary dwelt?
On Thabor's hill Christ's favour'd three had been,
And dazzling glimpses of His Godhead seen.
Awaked from sleep, they hid their aching sight
From 'fore His face lit up with glitt'ring light.
Raised from the ground about Him shone a glow,
His garments whiten'd whiter than the snow.
Moses, Elias, come from out the sky,
All clothed in brightness, worshipping, stood by,
And, talking with Him, spoke of what would be
His bitter throes, His death at Calvary.
Peter forswore, loved John e'en fled away
From Her dear Son; His chosen would not stay

THE MYSTIC CROWN OF MARY.

Beside Him ; and all, one by one, fell off
And left Him to foul buffetings and scoff.

In rags, thorn-crown'd, ay ! bleeding 'neath the
rod,

Mary ne'er doubted that Her Son was God.
As by the cross She stands on which He dies,
Her stedfast faith there tells Her He will rise
From a seal'd grave, and seek again the skies. [1]

The topaz, with its yellow rays so bright,
Like well-trimm'd lamp, sends forth a golden
light,

Good works betok'ning we should ever show
To men, like light, while living here below.
Of virgins wisest was our Mary fair,
Her lamp She kept alight with sleepless care.
Her ev'ry deed was hallow'd, and She grew
In holiness none other ever knew.
Thus, topaz-like, She beam'd Her golden rays
Of lightsome life all through Her earthly days.

The sapphire's deep cerulean ray,
Telling of summer's bright blue day,

THE MYSTIC CROWN OF MARY.

Speaks of that other world on high—
Bluer and brighter than yon sky—
Where saints and angels ever gaze
Untired on God, and sing His praise.
What heart 's not gladden'd as the eyes
Look thoughtful tow'rd soft summer's skies,
Without one cloud to speck their light
So brightly blue—so bluely bright;
As though they were a wide smooth sea
All shoreless like eternity—
Whereon the mad storm never raves
To rough its waters into waves—
Whereon red lightnings never flare
Their death-wing'd flash with ghastly glare,
While crashing thunders seem to shake
Earth's lowest depths that they would break ?
Does not such gazer 'gin to think
He 's standing on that sunny brink
Of God's own heav'n, where all 's such joy—
Such happiness—without alloy
Of this world's strife—where passion's smart
Can never stir, nor toss the heart ?

THE MYSTIC CROWN OF MARY.

Yes, he bethinks him, in the view
Of yon skies' glowing cloudless blue,
What his own soul should seek to be—
So stormless—bright—from sin-clouds free—
Like unseen angel sent him from above
Hope whispers him he'll win that land of love. [12]

God's hallows here below have meekly striv'n
To tint themselves with truest tint of heav'n,
And dye them deep in that blue matchless dye—
That holy azure of the spotless sky.
But 'mong all saints, who's won the sapphire stone?
'Tis Mary's all—it 'longs to Her alone.
A spot of heav'n on earth was Her pure soul;
For God made it His dwelling—fill'd it whole.

The ruby's warm, and gleams with light
Like fire that burns in hottest might.
'Tis emblem of the quenchless glow
Bright Mary's breast did ever know
Of heav'nward love, that, like a flame,
Lived in Her bosom, warm'd Her frame.
Mary! that love-lit heart of Thine
Was ruby-red with fire divine.

THE MYSTIC CROWN OF MARY.

From early childhood, till the day
When seraphs bore Thee hence away,
Thou didst love God with stronger glow
Than those same seraphs e'er could know.
The jewel wastes not, though it streams
For ages forth its fire-red beams:
So, too, Thy ruby-heart will ne'er
Quench that love-fire that's kindled there.
For since its warmth is lent Thee by Thy Son,
Thou'lt love and pray for those whom His own
blood hath won.

The painter, when he humbly tries to trace
Sweet Mary's form, sweet Mary's bashful face,
Of ruby-colour makes Her tunic vest,
Sky-blue the outward cloak in which She's dress'd,
To show Her love for God, warm like a flame,
Burn'd in Her heart and ran through all Her
frame;

While, wide around, a light was from Her shed
Of heav'n's own azure brightness, o'er Her spread;
As glows yon fiery sun that shines on high
'Mid the blue vastness of a cloudless sky.

THE MYSTIC CROWN OF MARY.

The world hath said, amid its jewels bright,
The diamond's matchless for its beauteous light.
Its colour has each gem—its own fair beam—
The diamond shows them all in fairer gleam.
Let but one ray of light call forth its dyes,
Its bow outshines the rainbow of the skies.
Of all those gems that from the mine are brought,
The best it's deem'd—it most have men e'er sought.

Among the saints who e'er this earth have trod,
'Mid strife, 'mid peace, 'mid sorrow served their God,
None served like Mary: in Her, all combined,
Those others' deeds and holiness we find.
Of cherubim, of saints in heav'n that be—
Of all God's works, best, brightest far is She
The diamond's Mary: diamond-like, She shines,
And all heav'n's graces in Herself combines.

Then, earth's best gems, 'mid sweetest flow'rets
bound,
Shall, Mary! glisten Thy fair brows around;
And 'bout Thy pure, Thy spotless forehead set,
There gleam, for aye, Thy mystic coronet.

THE MYSTIC CROWN OF MARY.

Oh! that I had but wings to fly
Among the stars that glow on high;
Were mine the strength to pluck them down,
I'd set them all in Mary's crown.

Yes! morning-star, and moon, and sun
Should sparkle there till time was done.

The lone benighted wand'rer left to stray
O'er pathless wolds and guess his darksome
way,

Fearing to rouse the wild-beast from its lair,
Or meet the wolf that's prowling hungry there,
Oft lifts his gaze up tow'rd the moonless skies,
And longs to view the morning-star arise.
Slow creep those hours: he sees, at last, a gleam:
The day-star shines—he knows its silv'ry beam,
And blesses it, for night must quick be done;
Soon o'er the world will blaze the new-born sun.

Through ages, thus, did men of Juda's race
Sigh to behold Messiah's reign of grace—
To see that Sun of Justice dawn its day,
And lend lorn souls its light and strength to
slay

THE MYSTIC CROWN OF MARY.

Those ghostly wild-beasts—sins—that round them
stalk,

And strive to catch them while on earth they
walk—

On saints bestowing, after this world's strife,
Not this world's milk and honey, but e'erlasting
life.

Mary, Thou wast that star of morn so bright—
Fair harbinger of Christ—our glorious light—
That mighty sun—our Orient on high,
Whose rays will beam for ever 'long the sky.

Then, must we bring the morning star to shed
Its dawn-like splendours 'bout Thy virgin head.

By land, by sea, where'er we hap to stray,
The midnight moon pours round her silv'ry
day.

Though soft her beams, they dim each shining
star

That when she's set, will glisten from afar.
But her sweet light is lent her, and she glows
In borrow'd glory which the sun bestows.

THE MYSTIC CROWN OF MARY.

'Mong brightest saints, though brighter Thou
dost glow,
Mary! those dazzling splendours are not
Thine;
The streams of light that, moon-like, from
Thee flow,
Are rays shed on Thee by Thy Son Divine.
That silv'ry moon, then, must we win to grace
The crown that sparkles o'er Thine angel-face.

Thou smiling sun! whose warm and gladd'ning
ray
Where'er thou beamest, maketh joyful day;
Thou glorious sun! whose light outshines each
star,
However bright it shineth near or far;
Thou mighty sun! whose other orbs on high,
Like children-suns that flaming 'long the sky,
As if in worship, whirl around thy blaze
E'erlastingly, and love on thee to gaze,
E'en thou art but a likeness dark and small
Of God's best work—that brightest of them all—

THE MYSTIC CROWN OF MARY.

Christ's Maiden-Mother, hallow'd Mary, She,
Whom God had loved from all eternity,
So far above all women, as to make
His own dear Son, from Her His flesh to take.
God show'd His prophets how to see, and tell
Mankind those types that shadow'd Her so
well; [13]

On Her His Church hath ever gazed, and deem'd
The light so sweet that from Her always beam'd.
Not men alone; God's highest angels know
What worship due to Mary they must show. [14]
The Holy Ghost hath spoken the behest—
“All generations shall call Mary bless'd.”

Thou lofty sun! that standest now so high,
The strongest, largest, brightest in the sky
Of all those million orbs whose sparkling rays
Together shining cannot match thy blaze—
'Bove angels, saints, stands Mary higher far
Than standest thou above each other star.
Then, dazzling sun! must thou thyself come down
And shine thy brightest brightness in bright
Mary's crown.

THE MYSTIC CROWN OF MARY.

Far down beneath the dark blue deep,
Where ocean's waters ever sleep—
Where stillness dwells that knows no breaking,
Though wild above the whirlwind's waking,
Brought forth in mystery, its birth
The pearl receives—no stain of earth
Is on it; and it shines so white
In spotless loveliness—so bright
From first it sees day's sunny light,
And gleams its unfoul'd softness on the eye,
In blended tints it borrows from the sky.
Then, brightest pearls from the ocean's bed
We'll bring to deck holy Mary's head.
She's that fair pearl of womanhood—
God's grandest work that ever stood
Upon this earth—so full of grace,
That, in Her, sin ne'er found a place.
Of fallen Adam's children, only She
From Adam's damning guilt came forth so free.
As is the pearl's, so, Mary! was Thy birth,
Like nought that, 'fore or since, was seen on
earth.

THE MYSTIC CROWN OF MARY.

Begotten, born without the faintest blot
Of our first parents' stain—all others' woful lot. [15]
Sinless Thou e'er didst live, and sinless died;
And Thy pure soul to Heav'n thus sinless hied.
Sinless sprang Adam from earth's stainless

dust,

At God's high will, ere yet this earth God cursed.
Clean, too, from sin Eve rose from Adam's side,
Born motherless to be her father's bride.
Eve—Adam—sinn'd and fell; and by that fall
Brought all, save Mary, 'neath the devil's thrall.
Messiah comes—from uncursed, hallow'd earth—
From Maiden stainless—takes His manhood's
birth.

'Twas meet the Man-God Christ, who came to free
Mankind from Adam's damning sin, should be,
In this world's birth, as spotless born as he.

Strolling through Eden's groves, Eve sought the
shade

By a fair tree with ripen'd apples made—
That fruit had God forbidden, though it show'd
Such ruddy temptings as with light it glow'd. [16]

THE MYSTIC CROWN OF MARY.

A blighted angel—Satan's self—lurk'd there,
For he had made that tree his leafy lair,
With hope to catch the woman in his snare.
Hiding his snaky length those boughs between,
Nought but a beauteous neck and head were seen,
Like woman's, peeping from that scented bow'r, [17]
So richly dight with fruit and fragrant flow'r.
In words as sweet as silver when it's rung,
Thus broke these whispers from his wily tongue:—
“ Look on this luscious fruit—outstretch thy hand.
“ Pluck—eat, and then thou'lt quickly understand
“ What good—what evil is ; and from thine eyes
“ Will drop the film that over them now lies,
“ And they'll be open'd—clearly wilt thou see—
“ Yes, taste and learn the wonders of this tree.”
Eve listen'd—ate—to Adam gave—both fell ;
And Satan screech'd the devil-laugh down hell.
Eden was lost ; the earth was cursed through Eve ;
To man, through her, will sin and death e'er cleave.
Red murder, and foul lust, war, theft, and strife,
Stalk'd o'er the earth, and canker'd this world's
life.

THE MYSTIC CROWN OF MARY.

Eve's first-born show'd his sad and weeping moth'r
How evil came by her—Cain slew his broth'r.
From earth to heav'n a stench of sin arose ;
O'er highest hill the flood's wide water flows ;
From sulph'rous clouds a quenchless fire rains
down,

And burns all flesh in Sodom's guilty town.

Oft goodly men of old, the mournful while
They wept o'er Eve's sad fall through Satan's guile,
Dried from their eyes the tear, and 'gan to smile ;
For at that hour 'twas giv'n them far to see
Down through long years of slow futurity,
Till they beheld, 'neath many a mystic guise,
Another Eve—a Maiden-Mother rise :
Foreshown by Heav'n, they told the time, the place
Of Her Son's birth—Messiah's royal race.

One morn, Jerusalem beheld a throng
Pour tow'rds her temple, all her streets along ;
These were fair youths, of high and low degree,
Who claim'd to spring from Jesse's hallow'd tree ;
For on that day, a maid so sweet in mien,
Of whom the like this world had never seen,

THE MYSTIC CROWN OF MARY.

Was there in holy wedlock to be giv'n
Unto that man the most beloved by Heav'n—
Fairest of all those maids who there were brought
To serve the Lord and had His temple sought,
Or with the needle strew'd the silken vest
With golden flow'rs wherein the priest was
dress'd,

Or into thread the kingly purple wound,
To hang the Holy of the Holies round. [18]
Hard by the altar, set in meet array,
Wands in large bundles, dry and leafless, lay.
For well 'twas known, the worthy bridegroom's
rod—

Though sapless—budless—at the will of God,
Would sprout with life, and, at its top, display
Blossoms more lovely than the flow'rs of May.
The sun was setting—ev'ry youth had tried
His chance of happiness and win that bride;
When, lo! a man of look so sweet and grave,
On whose aged brow smooth locks of silver wave,
Steps forth, as if afraid—Behold heav'n's pow'r!
Scarce does he lift his wand—it bursts in flow'r.

THE MYSTIC CROWN OF MARY.

A cry arises, "Now lead forth the bride;"
Mary and Joseph soon stand side by side.
O'er them the priest the wedlock blessing says;
And the wide temple rings with notes of praise.
Hither run thousands—as they throng around,
They shout that Mary's tread makes holy ground.
Young men and maidens haste, with eager hand,
To pluck one leaf from Joseph's flow'ring wand.
Yet still it's full, as though a touch had ne'er
Rifled one petal from the lilies there;
While many a youth, who fondly until now
Had hoped that flow'rs might bud upon his
bough,
Snaps it in twain and casts it far away,
Feeling in heart more than his lips might say;
With envy viewing Joseph's wand that shows
Each flow'r more lovely than in garden grows.
Joseph takes bashful Mary down to share
His small, poor home—his hard and scanty fare,
And not a bridegroom's, but a father's care.^[19]
As was Her wont, long ere the break of day,
From Her lone bed, sweet Mary rose to pray.

THE MYSTIC CROWN OF MARY.

The window She unspar, then lowly bends
Full tow'rd the east: to God Her vow She
sends. [20]

Wide o'er the heav'n yet hangs the clear blue
night,

And stars are twinkling with a dewy light.
The earth's asleep, all save one gentle air,
That wakes to stir an olive growing there;
So glad to sport those silv'ry boughs between,
And wave this sign of God's own peace serene.
But what's that glow which streaks yon eastern
sky?

Lo! now it widens—lengthens on the eye.
Can it be twilight? twilight never knew
The shining softness of that burning hue.
The still sky sunders—far, far down between,
A dazzling world—a world so bright is seen,
That only angels' ken, unveil'd, may bear
Its light that darkens with its beauteous glare.
Brighter than suns there million spirits stand,
With golden harps and viols in their hand,
And wings e'er ready for their Lord's command.

THE MYSTIC CROWN OF MARY.

There's silence deep ; not e'en one flick'ring ray
O'er fire-clad seraphim is seen to play,
So motionless they bow, as though they dread
To lose one smallest sound of what is said.
Gabriel's call'd forth—he casts him down to hear
The earthward message that he's going to bear
From God to Mary—Scarce is spoke that word—
Scarce is the mandate by the angels heard,
Than strains burst forth—one mighty shout so
sweet,

For all glad heav'n the throne of God doth greet.
And as each seraph strikes the golden strings,
Soft lightning flashes from his quiv'ring wings,
That shake with rapture—even in their thrill
There's mellow music chiming in to fill
That swell of joy, as angel-harps are ringing,
And angel-voices Allelujas singing.
Space cannot shore that ocean-tide of song :
Yea, lowest hell must e'en its sounds prolong.
Grim Satan howls, swarth demons curse that
hour,
For He's to come who soon will break their pow'r.

THE MYSTIC CROWN OF MARY.

All Limbo hears; the prophets waiting there
That song take up, and raise their hands in
pray'r,

Thankful to learn the moment's drawing nigh
That they foretold in many a prophecy;
And saints and patriarchs now exult to know
How death himself's to die—yes, soon they'll go
Along with Christ and live with Him above
A life of happiness—e'erlasting love.^[21]
Eve, for a moment, ceased her tears to shed;
A wiser Eve's to bruise the serpent's head;
For Mary's heel will crush it by Her tread.

The sky shuts up—but there's a speck of light:
Behold! it grows—it brightens on the sight.
Is it the day-star? no, the morn is waking,
And o'er the hills its rosy smiles are breaking.
Nearing the earth, there comes a fiery haze
That lights, yet burns not with its silv'ry blaze;
Wrapp'd in this cloud of glowing mist, is seen
A wingèd form of majesty serene.

Bewilder'd, wond'ring, still upon Her knees,
An angel's self before Her Mary sees.

THE MYSTIC CROWN OF MARY.

A staff flow'r-tipp'd he holds in his right hand;
On it, three equal full-blown lilies stand. [22]
Although e'en Gabriel now stood her before,
The very shape of youthful man he bore
Hath startled her—a fear creeps through her breast,
That with her folded arms is meekly press'd.
Her half-shut eyes she bends upon the ground,
And thus awaits this mystery profound.
Bending his knee, the angel bows his head,
And thus his errand 's unto Mary sped.
“Hail! full of grace—with Thee 's the Lord,
“Flesh of Thy womb 's to clothe the Word.
“Yes, Lady! unto Thee I've come
“To say Thou 'lt quickly bear a Son.”
But Mary ask'd:—“How may that be,
“For man was never known by me?”
“The Holy Ghost,” then Gabriel said,
“Will, coming, 'light upon Thy head,
“And o'er Thy heart His shadow spread.
“Begotten, born in mystery
“The Son who is to spring from Thee
“Shall holiest of the holy be.”

THE MYSTIC CROWN OF MARY.

Brimful of grace Her soul she lifts to Heav'n,
With warmest thanks for all that it hath giv'n :
“ Behold,” She cries, “ the handmaid of the Lord,
“ Be 't done to me according to Thy word.”

Nine moons have wan'd ; and, on a night,
Some shepherds saw a path of light
Bending down earthward from the skies,
Just o'er where Bethl'hem's turrets rise.
Their flocks with midnight watch they 're keeping,
While all the world is warmly sleeping.

Ere thought can think, an angel 's there ;
And those scar'd herdsmen quake with fear ;
God's borrow'd brightness lights the ground
Stronger than sun-glare, all around.

“ Fear not,” the dazzling angel said, “ for I
“ Bring you such joyous tidings from on high :
“ Now, on this happy, on this gladsome morn,
To you, the Christ—the Saviour's self is born.
“ Yonder you 'll find Him in a manger laid
“ In swaddling-clothes, like other babes, array'd.”
That angel 's flown ; but music 's in the air ;
Lo ! brother-angels raise an anthem there :—

THE MYSTIC CROWN OF MARY.

“Glory to God on high—to heav’n’s own king,
“And peace to all good men on earth,” they sing.
It’s passing sweet that chant, and yet so strong
A million voices seem to swell the song.
Hush’d is the chorus of that strain,
And o’er them night now sinks again.
With one accord, they say :—“Let’s go,
“And these words’ meaning truly know,”
Bethlehem’s outskirts soon they win,
And a mean stable’s bounds within,
They spy a glow so softly shed,
The place with day-dawn seems o’erspread.
Those rough dank walls like gold are gleaming
With Heav’n’s own radiance o’er them streaming.
But there’s one spot more bright than all,
Sparkling like di’mond—in a stall—
Within a manger where the beast,
The ox, the ass, do daily feast,
A babe they view, in swaddling-clothes :
All round his limbs a sunlight glows.
Nought but a heap of straw’s His bed,
And straw’s the pillow for His head.

THE MYSTIC CROWN OF MARY.

O'er Him there bends one kneeling form—so
mild—

His maiden mother worshipping her child;
He smiles upon her, and His fondling hand doth
bless

Her down-bent face whose first warm soft caress—
A kiss—is tear-dew'd, as in holiest joy,
She gazes on her own-born, God-man boy.
Treading with wary slowness through the night,
With hand upheld to screen a flick'ring light,
An aged man they see, who's been to seek
Both food and fuel for his spouse so meek.
Mary he 'd left in darkness all alone:
But now he 'll find her with her new-born Son.
With Joseph they go in, and, kneeling round,
All worship their Messiah whom they've found.

One eve, Jerusalem beheld a train
Wend through her gates and seek her olive
plain.
Slowly they walk'd; a load they bore along
With watchful care amid their chanting throng.

THE MYSTIC CROWN OF MARY.

Christ's loved ones—Christ's chosen twelve were
there,

And carried Mary outstretch'd on her bier ;^[23]
Her hands lay folded meetly o'er her breast,
And shone like lilies 'bove her sky-blue vest ;
She look'd not dead, but sleeping ; not one trace
Of death's foul breathings dimm'd her smiling
face.

Forth from a crowd of scoffing Jews, there ran
Their loudest scoffer,—highest, boldest man :
Laughing his flouts, to overset he tries
Dear Mary's corse that on the bier there lies.
Scarce does the wretch thus dare to strike her
pall—

Scarce do his fingers on that burden fall—
Writhing with pain he screams ; and lo ! he stands
Without the strength to lift away his hands ;
And not before he speaks belief aloud
In Christ and His maid-mother, may he loose her
shroud.^[24]

Onward they tread—ere sinks the sun, they win
The burial-spot ; a new stone-grave within

THE MYSTIC CROWN OF MARY.

They lay that corpse ; a slab they o'er it place,
And thoughtfully their townward steps then trace.
Next early morn, those same warm-loving few
Have thither hied, that grave with flow'rs to strew.
The large broad stone 's uplifted, and they find
Sweet Mary 's gone, and nought there left
behind : [²⁵]

She lives again : all-like their glorious prize
Are angels wafting Mary to the skies :
Her sinless flesh that gave Emmanuel birth,
Is far too holy to be left on earth.
Full was that grave of flowers, [²⁶] and they found
Them shed such new, such heav'nly sweetness round,
Ne'er breath'd by roses this earth ever grew,
But by such blooms as only angels strew.
With hands—with hearts uplifted to the skies,
Entranc'd they gaze : what visions meet their eyes !
Above, all 's jubilation ; and they hear
Music too sweet for earthly ears to bear.
The sky shows forth new glory o'er it beaming
From cherubs' flaming light that off them 's
streaming.

THE MYSTIC CROWN OF MARY.

As mildly brilliant as the morning star—
Soft as the day-dawn when it gleams afar—
As clear, as silv'ry as the midnight moon—
Bright as the sun just as it climbs to noon—
Thus Mary shines as they behold Her there
Soaring in triumph heav'nward through the air.
The cherubs bear Her, while the seraphs spread
Their flaming wings like sunbeams o'er Her
head.

Millions of angels hover all around,
The waving of whose pinions gives a sound
Of melody the sweetest, and they sing
New canticles of gladness as they bring
Christ's mother to Her Son.

She casts Her down
Low at His feet, while 'bout Her brows a crown
He puts—a wreath of heav'nly rays so bright
The seraphs 'selves are dazzled at its sight,
Still on Her knees—with arms cross'd o'er Her
breast
And head bow'd down, She thus Her God ad-
dress'd :—

THE MYSTIC CROWN OF MARY.

“ Ah yes! My soul doth magnify the Lord,”

“ Be ’t done to me according to Thy word.”

A cloud, rose-tinctur’d, spreads along the skies
And hides this vision from the Apostles’ eyes.
Still’d is that angels’ music; nought they hear
But breathings of their own soft-whisper’d pray’r.
These chosen twelve now kneel the tomb around;
With joy-born tears they dew that hallow’d
ground:

While to the earth their heads they ’re lowly
bending,
Up to high Heav’n thanksgivings warm they ’re
sending.

When they arise, each hastes to give to other
A kiss of peace—the fond embrace of brother,
Ere now they part—before again they go
O’er the wide earth the word of Christ to sow.

Our sires have said, and we still say,
Of months the loveliest month is May.
Then, all ’s so young, so soft, so sweet—
Where’er we roam, we beauty meet.

THE MYSTIC CROWN OF MARY.

Each grove 's so green ; and dell and field
Seem glad their varied blooms to yield.
Flow'rs deck each bank, each hidden nook ;
There 're warblings in each prattling brook.
Each cloud 's so light that creeps on high,
So listless 'thwart the clear blue sky ;
The merry lark soars blithesome there,
Flooding with song the balmy air.
Then, music and sweet odours dwell
In one same bush it loves so well
The nightingale that, night and day,
Hid 'neath the blossom'd hawthorn spray,
Pours forth its soothing roundelay ;
And copse and wood with gladness ring,
As throstle and the blackbird sing.
All heav'n, all earth, seem then to show
What once was Eden here below.

With this best month throughout the year 't is
meet

The best 'mid all God's creatures we should greet.
Then let us bring from May's gay bow'rs
May's fairest garlands—sweetest flow'rs ;

THE MYSTIC CROWN OF MARY.

Then let us spend May's length'ning days
In lengthen'd hymns in Mary's praise ;
And let her altars bloom each day
With wreaths fresh-gather'd all through May.
This fairest month in all the year
Thine shall be, Mary ! and our pray'r
Shall be like flow'rs so sweetly sighing,
As May's soft breeze is o'er them flying. [27]
When swift 's the foot, well-strung the arm,
And life on youth breathes May's sweet balm :
As manhood's dawn bursts on the boy—
His father's hope, fond mother's joy—
And stalwart health laughs in his eye,
Sprightly and blue as May's calm sky ;
When skips the maiden 'bout her bow'r,
As lithe, as blooming as May flow'r—
So happy, like the lark in air,
From morn till eve, she carols there ;
When hearts are blithesome—know no pains,
In cloudless home where plenty reigns ;
When years so swiftly, softly glide,
All sunshine, like one summer-tide ;

THE MYSTIC CROWN OF MARY.

An easy task it's then to bring
To Mary wreaths, her praises sing,
And while this world's one blooming May,
To Christ, through Her, our worship pay.

If few they be to find—if hard to rear,
Then, ruthless winter's flow'rs are doubly dear.
Should fortune, fitful as a moody day
In dark December, scowling, steal away;
Should death, or want creep in to thin and blight
Once happy home till then so calmly bright,
And make its quenched hearth all drearsome, lone,
Erst warm and throng'd with loved ones now gone;
In this sad tide, to Mary trusting hie,
Tell her your woes, she'll listen to your cry.
Some flow'rs breathe sweetest when with dew
suffus'd,
Some flow'rs ne'er yield their fragrance till they're
bruised;
The weeper's pray'r's a tear-besprinkled rose,
Sweeter from sorrows out of which it grows;
The crush'd heart sighs sweet orisons that ne'er
It might have breath'd had grief not fallen there.

THE MYSTIC CROWN OF MARY.

Then, not these weeks, but ev'ry day
To us shall be as Mary's May.
Though grief, like winter, blow its blast,
And round us ice-cold shadows cast—
Though sickness come—misfortune lour,
To Mary still we 'll bring that flow'r
She loves before the gayest rose
That e'er in smiling summer glows—
Submission without moan—express'd
To God's good will—to His behest:
As said meek Mary, so must we:—" O Lord,
" Be 't done to me according to Thy Word."

Kind Mother! pray for each fond child
Who culls for Thee these flow'rets wild;
Pray for him who sails the sea
In search of pearls as gifts to Thee;
Pray for him who delves the mine
To bring Thee gems that brightest shine:
But pray the pearl that we would set
To grace Thy mystic coronet,
May be the pearl above all cost
That we ought buy, though here we lost

THE MYSTIC CROWN OF MARY.

Friends, riches—all of this world's pelf—
Nay, this world's very life itself.
Ah! Mary! Maid and Mother mild!
Bethink Thee of each loving child;
Pray for us all—yes! pray that we
Thy coronal on earth may be—
That each become the bloom, the gem
Which most befits Thy diadem.
Thus, like Thy flow'rs may we be found,
To breathe sweet odours all around
Of holy life—with good deeds shine,
Symbolled by those gems of Thine.
Dear Mary! when comes death to call
Us forth from this life's earthly thrall,
Oh! haste Thou, too, and be our stay
As Mich'el leads our souls away;
What while in judgment scales we're weigh'd
For deeds we did, for words we said,
For words unsaid, for deeds undone,
The time our earthly course did run:—
Then plead for us! Thy Son will hear
His lov'd, most loving Mother's pray'r,

THE MYSTIC CROWN OF MARY.

That in His blood, we wash'd may be,
And live with him e'erlastingly. [28]
Wellspring of kindness! kindly bear
For souls call'd hence, my daily pray'r
Unto the Mercy-seat of Heav'n,
That all dear friends may be forgiv'n
What cleansing smarts—what fiery pain
May, yet, for this life's sins remain
To be endur'd, in justice, ere they know
The bliss of Heav'n, where nought defil'd can go.
What time some three on earth did dwell,
Each of them, Mary! lov'd thee well: [29]
Unstinted gold those Talbots brought
To Thy's Son's altars; and they wrought
Such largess in their almsdeeds to the poor,
That none surpass'd, few equal'd them before.
Each was the widow's, each the orphan's friend,
Unto the sick, kind help each joy'd to lend,
Each lov'd the beauty of God's house, and deem'd
The gem best plac'd that on its vessels gleam'd. [30]
Then kindly Mary! ever bless'd!
Pray those sweet souls may be at rest,

THE MYSTIC CROWN OF MARY.

For my weak pray'rs with Thine combin'd,
A quicker hearing sure will find;
Thy loving Son will yield to Thee
The boon He'd perhaps not grant to me.

Whilom, Dear Lady, and this land
Amid Thy loving ones did stand
The foremost, and then England thought
Nothing too good to Thee she brought:
"Mother" she call'd Thee; always pray'd,
In all her haps, for Thy strong aid,
And when she warr'd, Thy banner bright
She lifted highest in the fight;
What while they plac'd their lance in rest,
Her knights to Thee warm vows express'd;
When the fell deadly strife was done,
And the hard battle fought and won,
To Thee they bore their helm and spear,
And hung them to Thine altar near. [³¹]
As morning dawn'd—as ev'ning fell,
From ev'ry steeple rang the knell
For all to say their "Ave" well. [³²]

THE MYSTIC CROWN OF MARY.

Then, for Thy sake, men joy'd to spend
Their wealth for Christ, the poor befriend.
Its venge'nce anger would forego,
In love of Thee forgive its foe.
King, clerk, and lord, and lowly clown,
Sang Thy loud praise—sought Thy renown. [33]

Then, Christ's pure Mother! will, we pray,
That our dear England see the day,
When her sweet bells again shall chime, [34]
At eve-tide hour, at early prime,
Bidding this land to greet Thee well,
While list'ning to Thine "Ave" bell;
When clown, and clerk, and lord, and king,
Shall each be glad Thy praise to sing.
Like those of old, they'll love to give
Thy name to homes wherein they live. [35]
As was the wont in olden time,
When London's bells ring ev'ning's chime, [36]
Master and man shall lay aside
Those daily tools that they have plied,
Mistress and maid, and children, all
Shall hasten at the church's call

THE MYSTIC CROWN OF MARY.

To kneel around Her altar bright,
Glowing so like a cloud of light;
And there they'll swell the strain that says,
Thy wondrous gifts, thy worthy praise; [³⁷]
There, as the organ peals along
In gladsome cadence with that song;
There, as wreaths of incense rise,
Like their own pray'rs, up tow'rd the skies,
Meekly they'll bend them, heart and head,
As that sweet rite is duly sped,
Whilst in veil'd hands the priest uplifts on high
Thine own dear Son's incarnate Deity,
And with Him blesses that adoring crowd,
Who're now before Him all so lowly bow'd. [³⁸]
Star of the sea! wide ocean's fairest isle
Again shall crave and win Thy cheering smile.
Again Thine imaged form shall stand
In purpled niche to guard this land,
By lone path-side, by crowded way,
Teaching the wand'rer not to stray,
Through sinful deed, from that straight road
That leads to Heav'n—Thine own abode. [³⁹]

THE MYSTIC CROWN OF MARY.

The Jew scoffs at Thee ; so they, too,
Who live away from Christ's Church true ;
The time will come, when, heeding God's behest,
England with Christendom shall call Thee " Bless'd."

Help of Christians! Mother mine!
Forget not him who penn'd this line!
Oh! pray for me—yes! pray for all,
That we live free from Satan's thrall ;
In loving Thee, we strive all sin to shun ;
In loving Thee, we seek to love Thy Son,
And gladsome see His face when this short
life is done. [40]



NOTES

REFERRED TO IN THE PRECEDING PAGES.

NOTES.

Note [¹], *page* 3.—By flying a kite, the string of which, instead of being hempen, was of metal wire, into a thunder-cloud, flashes of lightning have been drawn down harmlessly into a glass phial held in the hand muffled with silk: this experiment, however, is one nowise advisable for any unpractised person to attempt.

Note [²], *page* 4.—In the Greek liturgy, the Blessed Virgin is thus addressed:—"Truly right and just is it to glorify thee, the most blessed, the utterly and wholly unblemished Mother of God, more to be honoured than the Cherubim, and incomparably more than the Seraphim," &c. "Ὡς ἀληθῶς ἄξιον, καὶ δίκαιόν ἐστι δοξάζειν σε τὴν θεοτόκον, τὴν ἀει μακάριστον, καὶ παναμώμητον, καὶ Μητέρα τοῦ θεοῦ ἡμῶν, τὴν τιμιωτέραν τῶν Χερουβὶμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν Σεραφὶμ," &c.—(*Euchologium*, ed.

NOTES.

Goar, p. 78.) The Church, in the West, in comparison with its Eastern parts, is cold and tame while speaking the praises of the B. V. Mary, as may be seen by looking into any of the Oriental liturgies.

Note [³], *page* 6.—*Hyacinthus non scriptus*. Great uncertainty seems to exist about the true English name of this flower, and very often is it confounded with the harebell, or *Campanula rotundifolia*.

Note [⁴], *page* 7.—“Significat haec herba (viola) Virginem Mariam, quae ob suam humilitatem promeruit spiritualiter omnes condiciones et effectus ejus.”—(Hieronymus in Sermone de Assumptione B.M.) “Erat nimirum Maria repleta multis virtutum odoribus, manensque in ea fragrabat ex ea suavissimus odor etiam spiritibus angelicis, quam circumdabant rosarum flores, humilitatis violae, virginitatis lilia, &c.”—Anonymus in Moralitatum, lib. vi. art. 180, in Spicil. Solesmensi, t. ii. p. 418.

Note [⁵], *page* 7—The Lily of the Valley—*Convallaria Majalis*—is not of the true Lily, but

NOTES.

Smilax family of plants. It is a native of this country, and may be found not merely all over England, but in many places through Scotland. Blowing as it does in May, it is a very appropriate flower for putting on the altars of our Blessed Lady during that month. At the end of the twelfth or the beginning of the thirteenth century, an English Cistercian monk, whose name is unknown, drew up, in Latin, a valuable work, which he called "*Monastic Distinctions*." It is a list of a great many words with their several meanings, as they might be understood in their moral, spiritual, or symbolical signification. Of the Lily of the Valley our countryman says:—"Campus proprie dicitur ager incultus et aequalis. Unde per campum designatur gloriosa Dei genitrix Maria, ut in illis verbis sponsi ad sponsam in Canticis: '*Ego flos campi et lilium convallium*,' id est, ego qui sum flos et decus et decor humani generis, non sum ortus de horto, humano opere culto et sato; sed de campo, id est impolluto et integro Virginis utero. Ego sum lilium convallium, id est decentissima corona covirginum matris meae, earum scilicet quae ei sunt similes, id est virgines et humiles."—(*Distinctiones Monasticae*, in lib. i. de Campo Spicilegium Solesmense, t. ii. p. 128.)

NOTES.

Note [6], *page* 8.—Small and so very common as it is, the Daisy was looked upon with much favour and greatly liked during the middle ages. Often may it still be seen among the gayest flowers in the blooming borders of many a brightly-illuminated book of hours, and sprinkled on the ground that saints and angels are treading. The young knight loved to wear it conspicuously about his person, as a well-understood token of his undying constancy to his fair betrothed. Chaucer sang the praises of the floweret—

“Soch that men callen daisies in our toun”—

in many a verse, as we find in the Prologue to the Legend of Good Women, *Works*, ed. Nicolas, t. v. pp. 174, 175. However much the heathen Greeks and Romans were fond of flowers, with which they loved to wreath their heads at feasts and festivals, they never once bestowed the smallest notice on the little daisy; and it was left for the Christian writers of the middle ages to find out and employ the beautiful symbolism of this pretty flower.

Note [7], *page* 9.—“*Lilium*” comes from the Celtic word *Li*, white. Since the earliest times

NOTES.

this flower has, in this country, been deemed one of the most fitting emblems of our Blessed Mother Mary; for the Anglo-Saxon period our Venerable Beda is a faithful witness, as may be seen in "The Church of our Fathers," t. iii. pp. 250, 252; and, for later ages, we have not only those authorities noticed in the same place, but also that of another of our countrymen, the English Cistercian monk, who says:—"Lilium est plurimum delectabile in exteriori figura, et valde utile in interiori natura, quia membris medetur adustis; per quod recte designatur gloriosa Dei genitrix et Virgo Maria quae

‘Omne tulit punctum, quia miscuit utile dulci,’

id est fecunditatem virginitati. Et sicut lilium membris adustis medetur, ita Regina misericordiae peccatoribus miseretur. Quod ipsa figuretur per lilium, testis est sancta Ecclesia quae ejus in Laudibus canit: ‘Sancta Maria, non est tibi similis, florens ut rosa, fragrans sicut lilium.’ Per tres lilii colores signantur tres beatæ Dei genitricis perfectissimæ virtutes. Nam viror significat humilitatem; candor, castitatem; color aureus, charitatem.”—(Spicil. Solesm., t. iii. p. 475.) What is glanced at here as sung by the Church in our Lady’s praise,

NOTES.

forms, in the Salisbury Processional, part of an anthem which may be found at the end, fol. cxci. of the London edition, A.D. 1555, a fine copy of which is now in my hands.

Our good old English Cistercian lets us know, by merest chance, what was one of the common appliances for burns and scalds, during his days, in this country; the healing virtues of the lily for like mischances are upheld, in some corners of England, even yet; and I know a pious Catholic housewife who always lays up her yearly stock of lily-flowers against these casualties; and many is the cure I have witnessed wrought by this remedy of hers upon her village neighbours.

Note [⁸], *page* 10.—For an explanation of this symbolism see “The Church of our Fathers,” t. iii. p. 246.

Note [⁹], *page* 12.—In our old English symbolism, the red rose was looked upon as one of the emblems of martyrdom, and the lily that of spotlessness of life. Under this sense Giraldus Cambrensis, figuratively describing how Henry, bishop of Winchester, trod, not by the shedding of his blood, but through the unstained holiness of his life,

NOTES.

in the footsteps of St. Thomas, the martyred archbishop of Canterbury, says:—"Et sic in orationibus continuis, disciplinis quotidianis, et crebris confessionibus, et poenitentiis vitam hanc terminans, Cantuariensem qui paulo antè præcesserat rubris indutum, roseisque coronis puniceis coccineisque decenter ornatibus purpuratum, nive nitidior longèque lacte candidior, liliorum sertis undique septus, Wintoniensis faeliciter est secutus."—(*Anglia Sacra*, ii. p. 422.)

Note [¹⁰], *page* 13.—"Flores significant virtutes; nam viola, humilitatem; lilium, castitatem; rosa significat charitatem." (*Distinct. Monast., Spicil. Solesm.*, t. ii. p. 398.) Seemingly, our countryman the Cistercian learned this from a short prayer in the "Hours of our most Blessed Lady," after Salisbury use:—"Ave Maria alta stirps lilii castitatis! Ave profunda viola vallis humilitatis! Ave lata rosa campi divinae charitatis," &c.—(*Horæ Beatissimæ Virg. Mariæ ad Sarisburiensis Ecclesiæ Ritum*, fol. xlii., ed. F. Regnault; Paris, 1526.) Not only the "Hours," but all our other old service-books are full of beautiful floral symbolism as applied to the Mother of God; thus the Salisbury

NOTES.

Missal sings of her : “ O castitatis liliū, tuū
precare Filiū, qui salus es humilium, ne nos pro
nostro vicio, in flebili iudicio, subiciat supplicio.”—
(Sequentia, in Annunciatione B. M., xxv. Martii.)
“ Purpurea ut viola, roscida ut rosa, candens ut
lilia.”—(Seq. in Assump. B. V. Mariae, xv. Augt.)
“ Velut rosa decorans spineta, sic quod ledat nil
habet Maria.”—(Seq. in Nativ. B. V. M., viii. Sept.)

Note [¹¹], *page* 15.—Among other reasons given
by the Rubrics in the Salisbury Missal why each
Saturday of the week should be more especially set
aside for the office of the B. V. Mary, one is :—
“ Quia Domino crucifixo et mortuo discipulis fugi-
entibus et de resurrectione desperantibus, in illa sola
tota fides remansit. Sciebat enim quomodo porta-
verat eum sine labore, et pepererat sine dolore ; et
ideo certa erat quod Filius Dei esset, et a mortuis
tercia die resurgere haberet ; et haec est ratio quare
dies sabbati magis quam alia dies beatae Mariae
appropriatur,—quia dies sabbati est janua et in-
troitus ad dominicam diem, dies autem dominica est
dies requiei, et significat vitam eternam. Unde cum
in gratia sumus Dominae nostrae, sumus quasi in
janua paradisi. Igitur quia ipsa est nobis porta ad

NOTES.

regnum celorum, quod per diem dominicam figuratur, igitur de illa solemnizamus in vii. feria, quæ diem dominicam precedit." In telling the people the meaning of the ceremonies during Tenebræ, in holy week the "Festival" says:—"At this service be set certeyn candellis in the quere, which ben quenched one after another in tokenynge of Cristis disciplys how they wente awaye eche after other; but when all thyse candles ben taken awaye and the lyghte gon, yet one abydeth still, and that betokeneth our Lady, for all theyr (their) feyth was lost save onoly oure Lady, and of her all other were enfourmed and taught."—(Feria iiii., post Ramos Palmarum, fol. xxxi.)

Note [12], *page* 17.—In a little work, "*De Duodecim Lapidibus Preciosis*," which, if not from the pen of Hugo de S. Victore himself, may have been written by some near cotemporary of that celebrated writer on Symbolism, it is thus said of the sapphire:—"Est aërii coloris, immo talem habet colorem, qualem habet coelum cum est serenum; et significat illos, qui in terra adhuc positi, intendunt coelestibus, et cuncta terrena despiciunt quasi non sint in terra, et hi possunt dicere cum Apostolo:

NOTES.

Nostra conversatio in coelis est."—(Hugonis de S. Victore Opp. ii. 452.)

Note [13], *page* 23.—That beautiful old liturgy of ours in use while England was yet Catholic, not only brought to mind all the prophets' sayings about our Blessed Lady, but it loved to teach our fathers that some of the most astounding things which happened among God's chosen people of old, were foreshadowings of the still more miraculous birth of our Lord from the womb of His ever-spotless maiden mother. Thus it was that the Salisbury Missal sang of her:—*Ave virgo singularis, quae per rubum designaris non passum incendia. Ave rosa speciosa. Ave Jesse virgula. Cujus fructus nostri luctus relaxabat vincula.*—(Sequentia in Annunciatione B. Mariae Virginis.) *Grande signum et insigne est in rubo et in igne ne appropiet indigne calciatus quispiam. Virga sicca, sine rore, novo ritu, novo more, fructum protulit cum flore, sic et virgo peperit.*—(Sequen. in Officio B. Mariae.) *Ave veri Solomonis mater, vellus Gedeonis, cujus magi tribus donis laudant puerperium.*—(Ib.) In the "Myrroure of Oure Lady," that fine old English book, which is as delicious for its sweet piety as it

NOTES.

is valuable for its liturgical learning, we read:—
A grete token and a worthy is in the busshe and
in the fyre, no man hosed and shod mote towche
unworthily. Of this token ys yt writen in the
seconde boke of holy scripture, how Moyses beyng
in deserte se a busshe al on fyre, and yet it brente
not. And when he wente more nere to yt, our
Lorde spake out of the busshe to hym, and bad hym
not touche the busshe; but he bad hym do of his
shone. By this busshe ys understonde our Lady
that was fyred and brente not, for she was moder
without loss of maydenhod, &c.—(Fol. clix.) Oure
Lady ys lykened to the rodde of Aaron, as ye shall
understonde, that as holy scripture sayeth, God bad
Moyse take of eche kynred of Israel a rodde, of
whyche one was the rodde of Aaron. And when
Moyse had put them in the tabernacle of God, on
the morrowe he came agayne and founde that the
rodde of Aaron burgened and flowred and broughte
furthe fruyte. And lyke as this rodde, wythout
eny moysture of earthe or of water, and wythoute
tareynge of tyme after **eny** kyndely workynge,
flowred and fruyted, ryghte so thys holy rodde oure
glorious Lady, above all workynge of kynde, con-
ceyved and bare oure Lorde Jesu Cryste, and there-

NOTES.

fore she ys lykened to the rodde of Aaron.—(Ib., fol. cxii., or rather cxiii.) Our Lady is lykened to a fleece, for she is all softe and profytable. Rayne when yt fallyth on a flyece, yt enteryth in softely without noyse, and yt is wronge out without hurte of the flyece. So our Lorde Jesu Cryste came downe into this flyece our Lady in softenes of mercy, without noyse of vigoure or of worldely pompe. And he was borne of her withoute hurte of her maydenly clennes.—(Ib., fol. cxxx. b.)

Note [¹⁴], *page* 23.—For the meaning of the word “worship,” as applied to the B. V. Mary, see “The Church of our Fathers,” t. iii. p. 344.

Note [¹⁵], *page* 25.—England gave to the Church some of the earliest, as well as warmest, defenders of the Immaculate Conception of our Blessed Lady. Nicholas, the monk of St. Alban's, earned for himself, in the twelfth century, no small name for the able, and at the same time, calm, dignified, and becoming manner in which he answered the French abbot Peter of Celle, whose anger had been roused, and worded in such an unseemly way against him on account of his advo-

NOTES.

cacy of that doctrine. Alexander Neckham, canon regular of St. Austin, and the Dominican friar Robert Holcot, were each, in his day, no less distinguished upholders of it (Mon. Angl. vi., 1491); and the feast of the Immaculate Conception was kept, by the authority of St. Anselm, in this country, earlier than in any other part of Christendom. Notwithstanding what St. Bernard wrote, this belief was warmly cherished by many on the Continent, and, during that holy man's lifetime, we find it thus strongly laid down by the abbess Herradis in her "*Hortus Deliciarum*," thus:—"Nostra fides et S. Augustinus hoc testatur, quod Spiritus Sanctus præservavit beatam Virginem Mariam ab omni peccato, tam originali quam actuali."—(Note in *Spicil. Solesm.* t. ii. p. 371.)

Not only in the liturgy of the Greek Church, but in all the other Eastern liturgies, the belief in the Immaculate Conception is, in a manner, prominently put forth: the B. V. Mary is called repeatedly by them "Our all-holy, immaculate, supremely-blessed, and glorious Lady, the Mother of God, and ever a Virgin;" and the word *ἄχραντος*, to declare that the body of Christ himself is immaculate, is the very same which those liturgies also employ while speak-

NOTES.

ing of Mary, who is thus described :—Τῆς Παναγίας, ἀχράντου ὑπερευλογημένης ἐνδόξου Δεσποίνης ἡμῶν, Θεοτόκου καὶ Ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἀγίων μνημονεύσαντες. In another passage, quoted before, she is said to be “παναμώμητος—the utterly and wholly unblemished.” Such words, of themselves, imply a belief that the B. V. Mary was begotten and born quite free from the smallest stain of original sin. Every one holds that the flesh—the body—which our Lord took from His blessed mother’s womb, was never stained with either original or any other kind of sin: now the epithet which tells, among the Greeks and Orientals, of this so pure a spotlessness in our Lord’s body, is the very one which those same people now use and have always used to speak what they teach and have always believed of the body—the flesh itself—of ever hallowed, ever holy Mary; in their eyes the flesh of the Mother was as immaculate as the flesh of Her Divine Son.

Note [¹⁶], *page* 25.—Of what kind was the forbidden fruit, we are not told by Holy Writ: hence comes it that, in different countries, and at various epochs, artists have varied from one another in the

NOTES.

sort they have figured in Eve's hand. In Greece, she sometimes holds a fig; in Italy, an orange, in the earlier paintings of those people: here in England an apple was always shown. A note, p. 80, in M. Didron's valuable "*Manuel d'Iconographie Chrétienne*" will furnish the reader with some curious details on this point.

Note [¹⁷], *page* 26.—In most art-works, Satan is so represented, as *Piers Ploughman* words it, "with a lady visage."—*Works*, ed. Wright, ii. 389.

Note [¹⁸], *page* 28.—So is it written in one of the books of the "*Apocrypha of the New Testament*;"—"And it came to pass, in a council of the priests, it was said, Let us make a new veil for the temple of the Lord. And the high priest said, Call together to me seven undefiled virgins of the tribe of David. And the servants went and brought them into the temple of the Lord. And the high priest said unto them, Cast lots before me now who of you shall spin the golden thread, who the blue, who the scarlet, who the fine linen, and who the true purple. Then the high priest knew Mary, that she was of the tribe of David; and he called her, and the true

NOTES.

purple fell to her lot to spin, &c. ; but Mary took the true purple and did spin it."—(The Protevangelion, cap. ix. 1, 2, 3. Hone's translation, p. 13.) These Apocrypha of the New Testament, though spurious, and, as such, having no authority whatsoever, still are very old, perhaps of the second century. Embodying, as they must do, several popular traditions about the childhood of our Lord, as well as the life and death of His blessed Mother, they have occasionally been quoted, for small matters, by some few among the early Fathers of the Church ; and have found their way, by translations, into the popular literature of the East and West, at the most ancient as well as modern periods, throughout Christendom. With artists of all ages, and in every country, these Apocrypha have always been great favourites ; so much so, indeed, that no one may read for himself the whole meaning of many a beautiful painting or work of art, unless he be somewhat knowing in these books of the Apocrypha. The last and fullest edition of the "*Codex Apocryphus Novi Testamenti*" was published, a few years ago, in London, and edited by Giles, in two 8vo. volumes.

In that gorgeously illuminated and truly splendid

NOTES.

MS., the "Bedford Book of Hours" (miscalled a Missal), in the British Museum, our Blessed Lady is figured seated at a small loom weaving this royal purple, and, sitting on the ground beside her, is a little angel who is helping her.—(Fol. 82.)

Note [¹⁹], *page* 29.—The "Apocrypha of the New Testament, the Birth of Mary," chap. v. 17. Raffaele has followed this long-cherished tradition, in his lovely picture of the betrothing of our Blessed Lady and St. Joseph, the far-famed original of which is now in the Brera gallery at Milan, but has been made so well known everywhere by those many beautiful engravings and lithographs of it. Our old English "Festival" gives a somewhat different version of this tradition by telling of but one wand, thus:—"The bisshop ordeined an olde staffe of ashe that he hadde kept in the temple many yeres and was all worme-eten, and He said he that handleth the staffe and burgeneth and bere flowers, he sholde have the mayde, and she was broughte forth into the temple that all the peple myght see her."—(De Nativ. B. Mariae, fol. cxlvi.) In the "Bedford Book of Hours," where the betrothing of our Blessed Lady is so well shown

NOTES.

(fol. 32), St. Joseph is figured, in one place, as going by himself and bearing his flowery rod in his hand, and behind him stand several men who are snapping theirs in two : among them, a youth, who is bending down his person, and breaking his budless wand with such hot haste, across his upraised knee, is so very like the same remarkable figure in Raffaele's painting, as to show that the Italian did not originate this happy thought. This subject is figured in one of the stained glass windows of King's College Chapel, Cambridge.

Note [²⁰], *page* 30.—Every Hebrew maiden longingly looked forwards to the day of wedlock, every Hebrew wife's most earnest, heartiest yearnings were to be blessed with children ; in both one and the other, this was a most becoming wish, as the end of it was that the Messiah might be born of them. But there has ever been a pious tradition in the Church that, quite contrary to the national usage of her own people, Mary, from her childhood, vowed herself and her virginity to God, as if she had been thus led, by His wonder-working hand, to put her maiden motherhood in a stronger point of light. It was well said by Nicholas, the monk of

NOTES.

St. Alban's:—"Non solum inauditum, quod virgo peperit, sed et quod virgo sola et prima in Israel virginitatem adamavit."—(Nicolaus monachus S. Albani Petro abb. Sancti Remigii, Petri Cellensis Epist. lib. ix. ep. ix. p. 386, ed. Sirmondo.) In the *Myrroure of Oure Lady*, fol. cxxiii., it is remarked:—"A lytell tender mayden vowed chastyte to hym that ys hiest, ledynge amongest men an aungels lyfe, whose maydenhed God hathe worshypfully made fruytefull." That our Blessed Lady not unfrequently renewed this vow, is not unreasonable to suppose. From the Apocrypha of the New Testament we learn that Mary "had vowed virginity to the Lord, which vow she was resolved never to break through."—The Birth of Mary, chap. v. 6.

Note [²¹], *page* 32.—The harrowing of hell, as it was called, used to be a favourite subject with our countrymen for figuring in illuminated MSS. or upon church-walls. A huge ugly monster's head was shown with jaws breathing fire, wide open; and walking out of it our Divine Redeemer, bearing in one hand a banner of the cross, and with the other leading forth Adam and Eve, whom a crowd of saints are following, while the devils, screeching

their anger, are hovering behind and about them. Thus did the Church of old teach our fathers, not only that Christ, by his uprising, overcame death and freed the souls of the saints from limbo, but that he opened heaven and led them along with Himself thither. The harrowing of hell is an artwork argument against the new doctrine, broached by Burnet, concerning the state of the souls of the saints before the day of judgment.—See “Church of our Fathers,” t. ii. p. 289.

Note [²²], *page* 33.—For the beautiful symbolic meaning of this, see the “Church of our Fathers,” t. iii. p. 246.

Note [²³], *page* 37.—A pious tradition says that, by a miracle of God, all the Apostles were suddenly brought from the several parts of the earth, whither they had gone sowing the word, to stand about the bed-side of our Blessed Lady, as she was dying. Such a tradition is countenanced by the Roman Breviary, wherein we read, in the first lesson of the second nocturn in the matins of the 18th of August, or fourth day within the octave of the Assumption:—
“Ex antiqua accepimus traditione, quod tempore

NOTES.

gloriosae dormitionis beatæ Virginis, universi quidem sancti Apostoli, qui per orbem terræ ad salutem gentium peragrabant, momento temporis, in sublime elati, convenerunt Jerosolymis," &c.—(De Sermone S. Joannis Damasceni, de Dormit. Deiparæ.)

Note [²⁴], *page* 37.—See the "Church of our Fathers," iii. p. 295.—A small illumination in the "Bedford Book of Hours" treats the same subject. at fol. 89, b.: four Apostles carry our Blessed Lady's body within a shrine-like bier covered with cloth of red and gold, upon which are seen hanging two human hands which must have evidently belonged to the man who lies rolling, and handless, on the ground just below the bier. In the middle of the same leaf is a large illumination of the dying-bed of our Lady, and the Apostles about it.

Note [²⁵], *page* 38.—In some paintings of the Assumption, St. Thomas is figured holding up in his hands our Blessed Lady's girdle which she has just thrown down to him, as he has but that moment come, and was the last, by even three days, to join the rest of the Apostles at Jerusalem: so is he shown in that beautiful picture of the Assumption,

said by some to be by P. Perugino, by others, by Raffaele, which is now in the Vatican gallery. Against such a treatment of the subject objection has been made by not a few, on the score that it looks as if it hinted a blameworthy slowness and unreadiness about St. Thomas in every occurrence—that it seems to speak an unbecoming reproach against that Apostle for a wilful hardness of belief, as if his hand must always have a something material to feel before he would let himself be convinced: on this subject St. Antoninus says:—“*Nec etiam laudandi sunt pictores cum apocrypha pingunt, ut—Thomae apostolo cingulum suum a Virgine Maria in Assumptione sua propter dubitationem dimissum.*—(Molanus, *Hist. Sacr. Imagin. et Pictur.*, ed. Pacquot, p. 396.)

Note [²⁶], page 38.—In the picture of the Vatican gallery mentioned in last note, a blooming rose-bush and a lily in full flower entirely fill up the tomb wherein our Blessed Lady's body had been placed. In another no less delightful picture of the same subject, in the same collection, and now looked upon as the joint work of two among the more celebrated of Raffaele's scholars, Giulio Romano and

NOTES.

Il Fattore, the tomb is quite filled up with flowers of all hues.

Note [²⁷], *page* 42.—When, or in what quarter of Christendom, arose the devotion of the month of Mary, I know not; but that in the fourteenth century it was an already well-established, if not, indeed, an old, practice in Germany, seems shown by passages in the life of St. Henry Suso, who wreathed roses into a crown, which, according to the then custom in the month of May, he put upon the head of the B. V. Mary's image :—"Sub Maij initium aman-tissimae illi Dominae suae coelorum Reginae, juxta morem, coronam rosaceam magna cum devotione imposuerat," &c.—(AA. SS. Bollandi, Januarii, t. ii. p. 679.) Long before this saint's time had it been a favourite usage with our English youth to go out to the woods and fields early in the morning on the first of May, to gather flowers, and Ralph Coggeshale feelingly refers to the custom, while giving to it, in his instance, a symbolical, though mournful meaning. The Crusaders, in one of their fights, had been fearfully worsted by the overwhelming numbers of the Saracens, who, before they left the field, cut and hacked the bodies of the Christian dead in the

NOTES.

most ruthless manner. On the early morrow, which happened to be the 1st of May, their brethren came forth to give them Christian burial near the Church of Our Blessed Lady of Nazareth. Looking upon their slain brothers in arms as so many martyrs who had shed their blood and laid down their lives for Christ and His belief, the Christian soldiers went out on May-morning to pick up their mangled remains, and bring them in for burial, instead of the flowers and roses which they would have otherwise gathered and brought back with them from the fields, as our countryman tells us:—"Et quia prima dies Maii erat, in qua flores et rosae colligi solebant, viri Nazareni colligebant corpora Christianorum, et sepelierunt ea in cimiterio beatæ Mariæ in Nazareth," &c.—(Chronicon Terræ Sanctæ Radulphi Coggeshale, ed. Martene, Vet. Script. et Mon. ampl. Collect. t. v. p. 552.) For ages afterwards did this custom last here in England—and it still lingers among us in a certain way—of going forth, on the morn of the feast-day of SS. Philip and James, for the purpose of "Maying," and of bringing home flowers and green boughs to hang about the house. One among the old statutes for Eton College allows—"In die Philippi et Jacobi, si

NOTES.

lubeat praeceptori, et si sudum fuerit, surgunt qui volunt circiter quartam, ad colligendos ramos Maïos, modo non sit madefactis pedibus; et tum ornant fenestras cubiculi frondibus virentibus, redolentque domus fragrantibus herbis.”—(The Ancient Laws for King’s College, Cambridge, and Eton College, p. 629.) Polydore Vergil, while telling us how the same custom was kept up among his fellow-countrymen, the Italians, does not even hint at any particular devotion being observed in honour of our Blessed Lady during the month of May in Italy:—“Est item consuetudinis, ut iuventus promiscui sexus laetabunda Cal. Maji exeat in agros, et cantitans inde virides reportet arborum ramos, eosque ante domorum fores ponat, et denique unusquisque eo die aliquid viridis ramusculi vel herbae ferat, quod non fecisse poena est, praesertim apud Italos, ut madefiat.—(De Rerum Inventoribus, lib. v. cap. ii.) Though Polydore Vergil says not a word about carrying these green May-boughs to church for decking it, Langley, who published “An Abridgement” in English of the Italian’s Latin work, makes him speak thus:—“At the calendes of Maie the youthe, as well menne as women, are wonte to go a maiying into the feldes,

NOTES.

and bryng home boughes and floures to garnishe their houses and gates and in some places the churches." As Langley printed his translation in the year 1546, the notice of "the churches" must have been his own, and was very likely put in by him because the English custom then was to ornament not only their houses, but the churches too, with these May-flowers. Moreover had the "*Mese Mariano*" and its beautiful devotions, and its flower-altars, in honour of the B. Virgin, been observed in any part of Italy at the time—the middle of the sixteenth century—when Polydore Vergil lived, he would, no doubt, have mentioned it; nor would another modern Italian writer, Defendente Sacchi, in his interesting chapter on "*Feste Religiose*," "*Saggio Primo*," in vol. ii. of "*Della Condizione &c. degli Italiani ne' Tempi Municipali*," have forgotten to speak of it, especially as he notices the olden practice of Maying, and setting up of May-poles in Italy (*ib.* 71).

Note [²⁸], *page* 46. — For the coming of the archangel Michael at the hour of death for each one's soul, and the weighing of it by him afterwards, the reader will find some notice in the "Church of

NOTES.

our Fathers," t. iii. p. 207. What the Catholic in England and elsewhere, the whole earth round, asks, every day, of holy Mary, with such earnestness, was as often and as warmly, as heartily begged of her by every Englishman in bygone times, when all in this land were Catholics—that she, the Mother of God, would pray for the poor sinner who was then addressing her, particularly at the hour of death.—("Church of our Fathers," iii. p. 308.)

Note [²⁹], *page* 46.—The last two earls of Shrewsbury, and Lady Shrewsbury, all three of whom I had known the better part of their lives, and so intimately, cherished the warmest devotion to our Blessed Lady. At the furthest side of the garden, walled about, and kept apart for the private use of the family, at Alton Towers, is a retired walk, whither the last Lady Shrewsbury was in the habit of going to say her beads by herself. One of those many surprises which her loving husband, Earl John, so much liked to give his countess, on getting back home after a temporary absence, is the rosary, or this same walk trellised with all sorts of roses, especially the monthly-blowing ones, and having at one end of it a little

NOTES.

stone chapel, a very jewel of its kind, exquisitely wrought, and as richly ornamented. One of the last things which the young Earl Bertram did just before his death, was to get cut, by the most skilful hand at the imperial mint of Paris, a die for a medal of our Blessed Lady; and from this matrix he had a great number of impressions struck in bronze, and some in gold, but more in silver, which he gave to his friends.

Note [³⁰], *page* 46.—If the house of Shrewsbury was one of the oldest, the noblest, the most historical among the great houses of this kingdom, the last three of those who wore its coronet, before the family became no more, Earl John and his countess, and Earl Bertram, threw another and a brighter radiance round its ancient honours, by their love and ever-ready zeal for their olden faith, and their more than prince-like generosity towards the Church, and munificence in helping the various wants of religion. Between them all three, they could not have given, in hard money, for such purposes, less than a quarter of a million. Though the good works of Earl John have a world-wide reputation, all of them are far from being known.

NOTES.

Earl Bertram, had he lived, would have been as generous a benefactor to religion as was the good Earl John before him. The last countess of Shrewsbury's charity was bestowed everywhere, and with a full unstinting hand; and had her purse been ten times deeper, it would not have even then had one tenth the largeness of her warm heart in its wide wishes to do good. One among several other proofs of this, may be seen in the following extract from the Report for last year (1856) of the Convent of our Lady of the Orphans, at Norwood :—"The late countess of Shrewsbury had forwarded her name as an annual subscriber of £20. In a letter written shortly before her decease, her ladyship said, 'I will be one of your warmest supporters;' and that her heart was in accordance with her words, is proved by the liberal contributions which she sent to the Orphanage, amounting to £150, between January and a few weeks previous to her lamented death" (in June). These two earls, as well as Lady Shrewsbury, showed how much they loved the beauty of God's house, by those large sums of money which they each gave for the building and ornamentation of churches, and providing altar-plate and vestments.

NOTES.

One of the last things done by Earl Bertram, as I mentioned before, was the getting struck a beautiful medal of the B. V. Mary ; and perhaps the last £100 spent by Lady Shrewsbury were for a richly jewelled and enamelled chalice, cruets, &c., which she commissioned me to pay for, and which she sent as an offering to the Catholic Cathedral of Dublin, a few weeks before her lamented death.

Note [³¹], *page* 47.—“ Church of our Fathers,” iii. p. 301.

Note [³²] *page* 47.—*Ib.*, iii. p. 335.

Note [³³], *page* 48.—*Ib.*, iii. p. 295. From his earliest childhood to his ripe old age, that great good man, William of Wykeham, showed feelings of the warmest devotion towards our Blessed Lady. While yet a little boy, his wont was every morning to serve a “ Mary Mass,” said at a small altar which stood by a particular pillar in Winchester Cathedral. This very spot he afterwards chose for his grave, and there he now lies buried in that beautiful tomb, which, like the school in the same city, and the college at Oxford of his founding, tells of that prelate’s abilities as an architect, and his child-like love of his sweet Mother Mary.

NOTES.

Hardly one of our mediæval poets, but in some part or other of his work, makes a devotional allusion to our Blessed Lady, or addresses a prayer to her; the minstrel who sings of Emare, thus begins his lay:—

Jhesu, that ys kyng in trone,
As thou shoope bothe sonne and mone,
And all that shall dele and dyghte,
Now lene us grace such dedes to done,
In thy blys that we may wone,
Men calle hit heven lyghte;
And thy moder, Mary, hevyn quene,
Bere our arunde so bytwene,
That semely ys of syght
To thy sone that ys so fre,
In heven with hym that we may be,
That lord ys most of myght.

—(Ancient English Metrical Romances, ed. Ritson, t. ii. p. 204.)

Note [³⁴], *page* 48.—In a note to his “Giaour,” Byron says:—“On a still evening, when the muezzin has a fine voice, which is frequently the case, the effect [of the call to prayer] is solemn and beautiful beyond all the bells of Christendom.” I have heard the muezzin, who had a deep sonorous voice, give out from the tall minaret’s top, and on a

NOTES.

sweet lovely evening, the Mussulman's call to prayer, and a duller, more dreary whine, was never, I think, drawled forth from any human being's throat : many a London cry is melody to it. If this opinion of Byron's was not a little spirt of singularity—an affected liking at the moment for the panyim and his land, then, of a truth, not his ear only, but his heart, must have been dead to music. For most people's minds, the belfry even of the lowliest country church has a sweet eloquence of its own that can awake a world of thoughts and recollections—solemn, sad, gladsome, but always soothing. What the bells of Russia may be, I know not, but English bells are not to be surpassed by those in any part of Christendom. Being at Pistoia, one day in the spring of 1853, along with the dignitaries of that cathedral, who were courteously showing some of my dear, but now dead, friends and myself their archives, so rich in MSS., I happened to remark that a bell then ringing a little way off was very sweet, and so English in its sound. These good canons laughed, and told me the bell was English, and one of several other English bells in that neighbourhood which had been bought up in England when our churches were stripped at the change of religion under Henry VIII. and young Edward, and carried by sea to Leghorn,

NOTES.

whence they were scattered all about Tuscany. A parish priest from the country, who was present, informed me that at the village of, I think, Pontito, there are two English bells, and at Valle Ariana, near Pescia, some more, so sweet that the people in the hamlets thereabouts frequently go out, of an evening, on purpose to listen to them. Spelman, in his "History of Sacrilege," tells mournfully of more instances than one where bells had been rifled from their churches.

Note [³⁵], page 48.—The names of places which have, all through England, outlived the hatred against the B. V. Mary shown by those who overthrew the olden belief of this land in the sixteenth century, speak to us not only of the warm devotion of our countrymen towards Christ's mother, but let us know the pious practice they had of putting themselves and homesteads under her immediate protection. Both Maiden Lane in London, and the town of Maidenhead, tell us that each got its name from possessing some far-famed image or picture of our Blessed Lady. All through the kingdom, hardly is there a country parish, in which one or other may not be found, of such names as "Mary-field," "Mary's-well," "Lady-mead,"

NOTES.

"Lady-croft," "Lady's-close."—(See "The Church of our Fathers," t. iii. p. 288.)

Note [³⁶], *page* 48.—"The Church of our Fathers," t. ii. p. 442; t. iii. p. 275.

Note [³⁷], *page* 49.—Though in none of our prayer-books, hand-written or printed before the unhappy change in the national belief of this country, are the litanies of Loreto to be found, yet our Catholic forefathers—such was the depth of their love, such their warm devotion, towards our Blessed Lady—would have been truly glad to have had given them that beautiful form of prayer. In fact, they themselves, in a manner, anticipated it; for, in the "Book of Hours of our Blessed Lady, according to Salisbury use," now before me, printed by F. Regnault, at Paris, A.D. 1526, there is (fol. lxxiii.) a woodcut of our Lady surrounded by a crowd of emblems, borrowed from Holy Writ, and applied to her, not unlike the enumeration of those in her present litany. Over her head is the Almighty blessing her, and a scroll below Him says:—"Tota pulcra es amica mea, et macula non est in te." Then all about are figured these symbols, each with its appropriate title: the sun—electa ut

NOTES.

sol ; the moon—pulcra ut luna ; the sea-star—stella maris ; the cedar—exaltata sicut cedrus ; the lily—sicut lilium inter spinas ; the olive-tree—oliva speciosa ; heaven's gate—porta celi ; David's tower—turris David cum propugnaculo ; a rose-bush—plantatio rosae ; a garden fountain—fons ortorum ; the well-spring of living waters—puteus aquarum viventium ; a looking-glass—speculum sine macula ; a garden fenced in—ortus conclusus ; a walled city—civitas Dei.

Note [³⁸], *page* 49.—That sublime rite benediction, sweetening as it does men's hearts with so many good thoughts and holy feelings, was unknown to those of our sires who lived 300 years ago. No doubt, however, had its use been then established, they would have crowded to it with a fervour as warm as ours. Those monstrances of which we find any notice, either in England or elsewhere, up to the middle of the sixteenth century, were not made for giving benediction with the Blessed Sacrament, but for carrying it in procession on the feast of Corpus Christi. They were large, and so heavy that they had to be borne by at least two persons, and on a stand of wood fashioned for the purpose. Those old monstrances were far

NOTES.

more beautiful in design than modern ones ; but, to my thinking, the most appropriate shape of all was that of the Jesse-tree, which it would be well to adopt, so full is it of doctrinal symbolism.

Note [³⁹], *page* 49.—“ The Church of our Fathers,” t. iii. p. 282.

Note [⁴⁰], *page* 50.—The teaching of the Catholic Church respecting that love and reverence which she so earnestly tells all her children to show to Christ’s Mother, is well set forth in the Salisbury Breviary, which says :—“ Nam reverentia quae Matri defertur, illi etiam qui eam talem fecit ut virgo et mater esset, exhibetur. Ideo ergo totis desideriis totisque preconiiis eius insistamus laudibus, ut et Matrem sentiamus nobis piissimam et Filium eius judicem serenissimum.—(Pars Estivalis, Servitium B. M. V., lectio i. fol. lxxxviii. : F. Regnault, Paris, 1535.)

A Catalogue of Books

MOSTLY PUBLISHED BY

CHARLES DOLMAN,

61, NEW BOND STREET, & 22, PATERNOSTER-ROW,
LONDON;

ALSO KEPT ON SALE BY

MARSH AND BEATTIE,

13, SOUTH HANOVER STREET, EDINBURGH;

AND MOST CATHOLIC BOOKSELLERS IN THE UNITED KINGDOM.

AND BY WILLIAM DOLMAN, PARK STREET, SYDNEY.

Besides the Books in this Catalogue, of which a great portion have been published by C. Dolman, the Books issued by other Catholic Publishers are kept on Sale, as well as an extensive collection of Foreign Works, both ancient and modern, containing many of the Fathers of the Church, Early Printed Books, Theological and General Literature, and also many rare English Catholic Controversial and Devotional Works of the Sixteenth and Seventeenth Centuries, of which Catalogues can be had on application.

N.B.—ALL NEW PUBLICATIONS OF INTEREST IN GENERAL LITERATURE
KEPT ON SALE, OR PROCURED TO ORDER.

Foreign Works not in Stock procured to Order.

A CHOICE SELECTION OF RELIGIOUS PRINTS ALWAYS ON SALE.

WORKS PRINTED AND PUBLISHED FOR AUTHORS
ON EQUITABLE TERMS.

Any Book out of this Catalogue (not under Sixpence) sent
free by post on receipt of the price of the Book.

NEW WORKS AND EDITIONS.

PUBLISHED BY C. DOLMAN.

Just published, in demy 12mo. price 5s. cloth gilt,

Adelaide, Queen of Italy; or, the Iron Crown: an Historical Tale., By William Bernard MacCabe, author of "Bertha; or, the Pope and the Emperor," "Florine, a Tale of the First Crusades;" "A Catholic History of England," &c. &c.

"Among all Mr. MacCabe's Tales, we can confidently predict for 'Adelaide' the largest circle of readers, and the most permanent as well as most general success. * * * We hardly know in the whole range of historical fiction, a more charming sketch than that of the heroine Adelaide."—*Dublin Review*.

"Of his three historical novels, we like 'Adelaide' the best. We think it more artistic in its execution, and more felicitous in its conception. * * * We thank him most cordially for his 'Adelaide,' and warmly recommend it to our readers."—*Brownson's Review*.

"As a tale it possesses considerable merit, is full of romantic incidents, and extremely well told."—*Morning Chronicle*.

"The story is full of life and character, abounds in romantic adventure, and glows with the fires of an ardent and poetic imagination. It also contains a vast deal of curious information respecting the manners and customs of an age, which though remote, is not uninteresting."—*Morning Post*.

"To all who are partial to romances, and desire to read the marvellous, the supernatural, and mysterious, this work will prove a treat."—*Dublin Family Herald*.

"The work well sustains the author's previous reputation, and is one which will meet with and deserve many supporters."—*Morning Herald*.

Just published, in small 8vo. price 3s. cloth gilt.

Ailey Moore; a Tale of the Times. Showing how Evictions, Murder, and such like pastimes are managed, and justice administered in Ireland, together with many stirring incidents in other lands. By Father Baptist.

"We heartily recommend 'Ailey Moore,' with the fullest confidence that our readers of all ages and conditions will thank us for its recommendation."—*The Weekly Register and Catholic Standard*.

"Father Baptist has here given us a book which deserves, and will certainly obtain, a high place among the fictions of the day. It contains scenes from Irish life, and pictures of the Irish poor, which equal the best that have as yet been painted. The style is simple and natural, and the narrative unpretending."—*Tablet*.

"This elegant little volume contains materials to entertain, whilst instructing the most devoted and habitual of novel readers. We find a good tale, full of striking incidents, having for its object a true explanation of the social evils of a nation well told, and the interest of the reader maintained throughout the book by rapidly-recurring incidents, different scenes, and good descriptive narrative."—*Dublin Evening Post*.

"Is entitled to a place in the drawing-room of every cultivated lady, in the library of every scholar, and on the shelf of every artisan."—*Cork Examiner*.

New Works and Editions.

Just published, in post 8vo. price 5s. cloth lettered.

The Beleaguered Hearth: a Novel.

"It would be quite wrong to call it 'a religious novel,' for it differs entirely from the class of insipid publications which go under that name, and yet there is a great deal of religion in it. * * * It displays an intimate acquaintance with the state of the human heart in co-operating with grace as well as in resisting it."—*Freeman's Journal*.

"This author sketches some scenes powerfully. He presents us with wild imaginings."—*Tait*.

"We do not recognize any well-known hand in 'The Beleaguered Hearth;' the writer is, however, an undoubtedly clever and observant person."—*Rambler*.

Just published, in small octavo, price 4s. 6d. cloth lettered.

The Roman Catacombs; or some Account of the Burial

Places of the Early Christians in Rome; with Plans and various Illustrations. By the Rev. J. Spencer Northcote. Containing a description of their Origin, History, Paintings, and Inscriptions.

Now ready, in large 8vo. price 15s. cloth lettered.

Fundamental Philosophy; by the Rev. James Balmes,
translated from the Spanish by H. F. Brownson, M.A. With an Introduction and Notes by O. A. Brownson, LL.D.

At press, in 2 vols. 8vo.

A History of the Catholic Church in England, from
the first dawn of Christianity in this Island to the re-establishment of the Hierarchy in 1850. By the Very Rev. Thomas Canon Flanagan.

At Press, in 1 vol. 8vo.

Collections illustrating the History of the Catholic
Religion in Cornwall, Devon, Dorsetshire, Somerset, Wilts, and Gloucestershire. In two parts, Historical and Biographical. By the Very Rev. George Oliver, D.D., Provost of the Diocese of Plymouth.

Just published, price 4s. in small 8vo.

The Poetical Works of the Rev. Robert Southwell, S.J.,
now first completely edited by W. B. Turnbull, Esq., of Lincoln's-inn, Barrister-at-Law.

Just published, price 2s. cloth gilt.

Conscience; or the Trials of May Brooke. An American Catholic Tale. By Mrs. Anna H. Dorsay.

New Works and Editions.

Preparing for publication.

The Bible ; a Witness to the Catholic Church. By the
Very Rev. Frederick Canon Oakeley.

Recently published, in 18mo., pp. 180, cloth extra, 2s. 6d.

THE HIDDEN TREASURE; or, the Value and Excellence of Holy Mass :
with a Practical and Devout Method of hearing it with profit. By the
Blessed Leonard of Port Maurice. Translated from the Italian, at the
particular instance of the Bishop of Southwark ; with an Introduction by
his Lordship.

N.B.—A small edition at press, only 1s.

Just published, price 21s.

Photographic Panorama of the Interior of Jerusalem.
Taken from a Terrace on the South-East of Zion. In a Series of
Thirteen continuous Photographs, 8 feet long ; with a Plan and Refer-
ences. By George J. Wigley, Architect.

By the same Author.

Archæological Studies in Jerusalem. Two Lectures
delivered at the Royal Institute of British Architects. Illustrated with
a Plan and Fourteen Photographs. Price 21s. The Text and Plan may
be had for 1s. 6d. ; and each Photograph separately at the same price.

Recently published, in a large volume 8vo., price 10s. 6d. (by post, 11s.)

L'EGLISE ORIENTALE :

Exposé historique de sa Séparation et de sa Réunion avec celle de Rome ;
Accord perpétuel de ces deux Eglises dans les Dogmes de la Foi ; la Conti-
nuation de leur Union ; l'Apostasie du Clergé de Constantinople de l'Eglise
de Rome, sa Violation des Institutions de l'Eglise Orientale et de ses Vexa-
tions contre les Chrétiens de ce Rite ; seuls Moyens praticables pour
rétablir l'Ordre dans l'Eglise Orientale, et arriver par là à l'union générale
et à la restauration sociale de tous les Chrétiens. Par Jacques G. Fitzipios,
ondateur de la Société Chrétienne Orientale.

Just received from Italy, the following

WORKS OF THE ABBATE D. ANTONIO ROSMINI-SERBATI,
on Sale at the Prices affixed.

INTRODUZIONI ALLA FILOSOFIA. Cassale: 1851. 8vo. 6s. 6d.

NUOVO SAGGIO SULL' ORIGINE DELLE IDEE. Turin: 1852. 3 vols.
8vo. 18s.

IL RINNOVAMENTO DELLA FILOSOFIA IN ITALIA. Milan: 1848.
8vo. 10s.

LOGICA, libri tre. Turin: 1854. 8vo. 7s. 6d.

PSICOLOGIA. Novara: 1846. 2 vols. 8vo. 15s.

TEODICEA, libri tre. Milan: 1846. 8vo. 8s.

FILOSOFIA DELLA MORALE. Milan: 1837. 4 vols. 8vo. £1. 5s.

FILOSOFIA DEL DIRITTO. Milan: 1842. 2 vols. 8vo. £1.

PREDICAZIONE. Discorsi Varj. Milan: 1843. 8vo. 7s.

CATECHETICA. Milan: 1838. 8vo. 7s.

ASCETICA. Milan: 1840. 8vo. 7s. 6d.

APOLOGETICA. Milan: 1840. 8vo. 7s.

FILOSOFIA DELLA POLITICA. Milan: 1839. 8vo. 8s. 6d.

A CATALOGUE OF BOOKS,

KEPT ON SALE BY

C. DOLMAN, 61, NEW BOND STREET.

- Alcantara (Peter de). A Golden Treatise of Mental Prayer, with divers Spiritual Rules and Directions, no less profitable than necessary, for all Sorts of People. Translated by Giles Willoughby. 18mo. 2s. 6d.
- Alton Park, or Conversations on Religious and Moral Subjects, chiefly designed for the amusement and instruction of youth. By the Author of the Prize Book. 4s.
- Andrews, W. E. A Critical and Historical Review of Fox's Book of Martyrs, showing the Inaccuracies, Falsehoods, and Misrepresentations in that Work of Deception. 2 vols. post 8vo. 6s.
- Audin (J. V.). History of the Life, Writings, and Doctrines of Martin Luther. Translated from the French by William Turnbull, Esq. New Edition, revised and enlarged. 2 vols. 8vo. Cloth lettered, 14s.
- Audin (J. V.). The Life of Henry the Eighth, and History of the Schism of England. Translated by Edward G. Kirwan Browne, late Curate of Bawdsey, Suffolk. 8vo. 8s. 6d. cloth.
- Balmez's Fundamental Philosophy, translated from the Spanish by H. F. Brownson, with Introduction and Notes by Dr. Brownson. Large 8vo. Cloth, 15s.
- Balmez (Rev. J.). Protestantism and Catholicity compared in their Effects on the Civilization of Europe. 8vo. 7s. 6d.
- Bartoli (Father). The History of the Life and Institute of St. Ignatius of Loyola, founder of the Society of Jesus. By F. D. Bartoli, S.J. Translated from the Original. In 2 vols. small 8vo. cloth gilt. 12s.
- Bertha; or, the Pope and the Emperor, an Historical Tale. By William Bernard MacCabe, Esq. Post 8vo. cloth. 4s.
- Blind Agnese; or, the Little Spouse of the Blessed Sacrament. By Cecilia Caddell, authoress of "Lost Genevieve," &c. Square 16mo. fancy cloth. 1s. 6d.
- Bonaventure's (St.) Life of our Lord Jesus Christ. Royal 32mo. fancy cloth. 1s. 4d.
- Bossuet's History of the Variations of the Protestant Churches. 2 vols. post 8vo. cloth. 5s.

Bossuet's Exposition of the Controverted Doctrines of
the Catholic Church, with Notes by Dr. Fletcher. 18mo. cloth. 8d.

Bourdaloue's Spiritual Retreat for Eight successive
Days. 18mo. 2s.

Brief Plea for the Old Faith, and the Old Times of
Merrie England; when Men had leisure for Life, and time to Die.
Addressed principally to the Industrial Classes of his fellow-countrymen
and women, by their sincere well-wisher, Frank Fairplay. 8vo. 2s.

Brother James's Tales. A series of Twelve Tales
written expressly for the Amusement and Instruction of Youth. Every
Tale is illustrated with an Engraving, in a printed cover. Price
4d. each.

The Twelve Stories bound in one volume. Cloth gilt. 4s.

Brown (Rt. Rev. Dr., Bishop of Newport). Controversy
on the Infallibility of the Church of Rome and the Doctrine of Article
VI. of the Church of England, between the Rt. Rev. Bishop Brown
and the Rev. Joseph Bayley, M.A. 12mo. cloth. 5s.

Brownson (O. A., LL.D.). The Spirit Rapper; an
Autobiography, illustrating the connection between Mesmerism, Philan-
thropism, Socialism, Revolutionism, Demonism, and the recent Spirit
Manifestations. 8vo. cloth. 6s. 6d.

Brownson's Quarterly Review. This Review, conducted
by the gentleman whose name it bears, is devoted to Religion, Philo-
sophy, and General Literature. Published Quarterly in the months of
January, April, July, and October.

Terms of Subscription:—*Twelve Shillings per annum, paid in advance ;
sent free by post.*

N.B.—No subscription received for a shorter time than one year, and
each subscription must be for the entire current volume.

The volumes for 1853, 1854, 1855, and 1856, may be had, cloth
lettered, price 10s. 6d. each, *free by post.*

Butler's (Rev. Alban) Feasts, Fasts, and Annual Observ-
ances of the Catholic Church, with continuation by the Right Rev.
Dr. Walsh, Bishop of Halifax, N. Scotia. 2 vols. post 8vo. 8s.

Butler (Rev. Alban). Lives of the Fathers, Martyrs,
and other principal Saints: compiled from Original Monuments and
other authentic Records; illustrated with the Remarks of judicious
modern critics and historians. The original stereotype edition in
Twelve Volumes, including the account of the Life and Writings of the
Rev. Alban Butler, by Charles Butler, Esq., and an Appendix con-
taining General Indexes, Chronological Tables, &c. Handsomely
printed. A new edition. Demy 8vo. cloth lettered. £2. 2s.

The same, illustrated with above Forty Plates; fine early impres-
sions, only £2. 12s. 6d.

Butler's (Rev. Alban) Meditations and Discourses on
the Sublime Truths and Important Duties of Christianity, revised and
corrected by the Rev. Dr. Lanigan. 2 vols. post 8vo. 8s.

Canons and Decrees of the Sacred and Ecumenical

Council of Trent, celebrated under the Sovereign Pontiffs Paul III., Julius III., and Pius IV. Translated by the Rev. J. Waterworth, To which is prefixed Essays on the External and Internal History of the Council. Dedicated, by permission, to his Eminence Cardinal Wiseman, Archbishop of Westminster. In 1 large vol. 8vo. 10s. 6d.,

Catechism of the Council of Trent. Translated into

English by J. Donovan, D.D. 8vo. 7s.

Catechisms :

Abridgment of Christian Doctrine. 1d.

Douay, or Second Catechism. 2d.

Catechism for Confirmation. 1d.

First Communicant's. 2d.

Fleury's Short Historical Catechism. 2d.

Catechism (The), or Christian Doctrine ; by way of

Question and Answer. Illustrated by the Sacred Text and Tradition.

Composed by the Rev. A. Clinton. 24mo. bound. 1s. 3d.

Catechism of the History of England. By a Lady. 9d.**Catechism of the History of France. 6d.****Catechism of the History of Germany. By A. M. S.**

18mo. 6d.

"It is Catholic, extremely well condensed, lucid, and full enough for the purpose of an introductory outline."—*Tablet*.

Catechism of Spain and Portugal. 6d.**Catechism of Mythology. By R. O. 18mo. 6d.**

N.B.—These Catechisms, being all written by Catholics, can be safely recommended for the use of schools.

"Talbot House School, Richmond,

"My dear Sir,—I have been using your little Catechism of the History of England for some time past at my establishment. I have found it more useful than any of the kind I have ever met with, and shall be happy to recommend the work whenever I shall have an opportunity. You may make use of my name to that effect in any way you think proper.

Yours faithfully,

"W. D. KENNY."

Catechism of Perseverance, abridged. By the Abbé

Gaume. Translated by Lucy Ward, with the approbation of the Right Rev. Dr. Hogarth, Bishop of Hexham. Small 8vo., price 2s. 6d. sewed, or 3s. cloth lettered.

Catholic Pulpit ; containing Sermons for all the Sundays and Holidays in the Year. 2nd edition, in 1 vol. 8vo. cloth. 10s. 6d.**Ceremonial according to the Roman Rite. Translated**

from the Italian of Joseph Baldeschi, Master of Ceremonies of the Basilica of St. Peter at Rome, with the Pontifical Offices of a Bishop in his own diocese, compiled from the "*Ceremoniale Episcoporum*;" to which are added various other Functions and copious explanatory Notes: the whole harmonized with the latest Decrees of the Sacred Congregation of Rites. By the Rev. J. D. Hilarius Dale. 8vo. 7s.

- Ceremonial for the Use of the Catholic Churches in the United States of America.** 12mo. cloth. 5s. 6d.
- Challoner's Meditations for Every Day in the Year.** Complete in 1 vol. 12mo. bound. 2s. 8d.
- Challoner's Catholic Christian instructed in the Sacraments, Sacrifice, Ceremonies, and Observances of the Church, by way of Question and Answer.** 18mo. 1s.
- Challoner's Catholic Christian instructed in the Sacraments and Ceremonies of the Catholic Church.** Large type, 18mo. 2s. 6d.
- Challoner's Grounds of the Catholic Doctrine.** 18mo. 4d.
- Challoner. Think well on't ; or, Reflections on the Great Truths of Religion.** Large type, 32mo. bound. 1s.
Another edition. 18mo. 2d.
- Challoner's Young Gentleman instructed in the Grounds of the Christian Religion.** 12mo. 2s. 6d.
- Chateaubriand, Viscount. The Genius of Christianity, or the Spirit and Beauty of the Christian Religion.** Translated by the Rev. C. White, D.D., with a Biographical notice. Large 8vo. nearly 800 pages, cloth. 12s.
- Château Lescure ; or, the Last Marquis ; A Story of Brittany and the Vendée.** 18mo. cloth gilt. 2s.
- Christianity and the Church.** By the Rev. Constantine Pise. 1 vol. 12mo. cloth. 4s.
- Clarendon. A Tale of Recent Times.** 18mo. 2s. 6d.
- Compitum ; or, The Meeting of the Ways at the Catholic Church.** Books I. II. III. IV. Second edition, with additions ; together with an Appendix, containing translations of the Greek, Latin, and other quotations. Small 8vo. cloth lettered. 6s. each volume.
The Appendix, adapted to suit the first edition. 1s. 6d. each.
The same, Books V. and VI. Price 5s. each, boards.
The same, Book VII., completing the Work. Price 7s. 6d. boards.
- Conscience ; or, the Trials of May Brooke. An American Catholic Tale.** By Mrs. Anna H. Dorsey. 18mo. cloth gilt. 2s.
- Corry (Rev. J. S.). Supremacy of St. Peter, and his Successors the Roman Pontiffs, with some Strictures on a Discourse on Papal Infallibility by Robert Lee, D.D., Minister of the Old Grey Friars, being the Substance of Lectures delivered in St. John's Catholic Church, Perth.** 12mo. cloth. 2s. 6d.
- Cousins (The) ; or, Pride and Vanity. A Tale, by Agnes M. Stewart.** 18mo. cloth. 1s.

Devotion of Calvary ; or, Meditations on the Passion of our Lord and Saviour Jesus Christ. From the French of Father J. Crasset, of the Society of Jesus. 18mo. 1s.

Dialogue of Comfort against Tribulation, made by the virtuous, wise, and learned man, Sir Thomas More, some time Lord Chancellor of England, which he wrote in the Tower of London, anno 1534. 8vo. boards. 5s.

Discussion between Rev. Messrs. Maguire and Pope. Post 8vo. cloth. 4s.

Documents of Christian Perfection. Composed by the Venerable and famous Father Paul, of St. Magdalen (Henry Heath), of the Seraphic Order of the Friars Minor at Douay, crowned with martyrdom at London, April 11th, 1643. Translated out of the Sixth and last Latin edition into English, and published at Douay in 1674, and illustrated with a Portrait of Father Paul. 18mo. 2s. 6d.

Doctrinal and Scriptural Catechism ; or, Instructions on the Principal Truths of the Christian Religion. Translated from the French of Père Collet by M^{rs}. Sadlier. 12mo. cloth. 3s. 6d.

Dodd's Church History of England, from the Year 1500 to 1688, chiefly with regard to Catholics. By Charles Dodd ; with Notes, and a Continuation to the beginning of the present Century. By the Rev. M. A. Tierney, F.R.S., F.S.A.

Vols I. to V. are published. 12s. each, in cloth.

Vol. VI. preparing for Press.

N.B.—Subscribers' names may be transmitted to the Publisher through any Bookseller in the country.

Dollinger (Rev. J. J. Ig., D.D.). History of the Church. Translated from the German, by the Rev. E. Cox, D.D. 4 vols. 8vo. cloth lettered. £1. 14s.

Dolman's Magazine. Vols. 1 to 4, March, 1845, to December, 1846. 8vo. cloth. 21s.

Dolman's Magazine. Vols. 6, 7, 8, July, 1847, to December, 1848. 8vo. cloth. 6s. each.

Dolman's Magazine. New Series, January to August, 1849. 8vo. cloth. 6s.

Dolman's Magazine. United with the Orthodox Journal under the title of the *Weekly Register*, from the 4th August, 1849, to the 26th January, 1850, containing 18 Illustrations of Catholic Churches, &c. Royal 8vo. cloth. 7s.

Dramas of Calderon ; Tragic, Comic, and Legendary. Translated from the Spanish, principally in the metre of the original, by Denis Florence McCarthy, Esq., Barrister-at-Law. 2 vols. small 8vo., cloth lettered. 12s.

Dublin Review. Vols. I. to XVI. This Periodical, from the Commencement, in 1836, down to June, 1844, inclusively, published at £9. 12s. in Parts; is now offered, in Sets of Sixteen vols., half cloth, for only £3. 12s.

Duties and Happiness of Domestic Service ; or, a Sister of Mercy giving Instructions to the inmates of the House of Mercy placed under her care. 18mo. cloth lettered. 2s.

Ecclesiastical Map of England and Wales, showing the Position of the Catholic Churches, Chapels, Colleges, and Religious Houses, with the Boundaries of the Archdiocese and the Dioceses ; with a Plan of London, showing the Position of the Catholic Churches, &c. ; together with a complete List of the Towns in which Catholic Churches are established. On a large sheet, printed in red and black.. Price 3s. plain, or 4s. coloured.

N.B. This Map can be mounted on canvas and rollers, or folded up in a case.

Elder's House, or the Three Converts. 18mo. Sewed, 8d. Cloth, 1s.

Elevation of the Soul to God, by means of Spiritual Considerations and Affections. Royal 32mo. cloth. 1s. 4d.

England (Right Rev. Dr., First Bishop of Charleston). Complete Works, collected and arranged under the direction of the Right Rev. Dr. Reynolds, the present Bishop of Charleston. In 5 vols. royal 8vo. cloth lettered. £2. 16s.

Erastus Senior scholastically demonstrating this conclusion, that (admitting their Lambeth records for true) those called Bishops here in England are no Bishops, either in order or jurisdiction, or so much as legal ; in answer to Mason, Heylin, and Bramball. Attributed to Peter Talbot, Archbishop of Dublin. First printed in 1662. Crown 8vo. sewed. 1s. 6d.

Eucharistica ; or, a Series of Pieces, Original and Translated, on the Most Holy Sacrament of the Eucharist. By the Most Rev. W. Walsh, Archbishop of Halifax. 12mo. cloth gilt. 3s. 6d.

Faith of Catholics on certain Points of Controversy, confirmed by Scripture, and attested by the Fathers of the first five centuries of the Church. Compiled by the Rev. Joseph Berington and the Rev. John Kirk. Third edition, revised and greatly enlarged by the Rev. J. Waterworth. 5 vols. 8vo. 10s. 6d. each vol. cloth lettered.

Father Charles's Flowers from Foreign Fields ; or, Tales and Stories for the Amusement and Instruction of Youth. Compiled from the French of the most esteemed Authors. 16mo. richly bound in scarlet cloth, gilt edges, with engravings, price 1s. each.

Leo ; or, the Choice of a Friend.

Frederic ; or, the Hermit of Mount Atlas.

Martha ; or, the Hospital Sister.

The Solitary of Mount Carmel.

Antonia ; or, the Orphan of Florence.

Florestine ; or, Unexpected Joy.

Father Felix ; a Tale. 18mo. Sewed, 8d. Cloth, 1s.)

Father Oswald, a genuine Catholic Story. 12mo. 3s.

Finlason (W. F., Barrister-at-Law). History and Effects of the Mortmain Laws, and the Laws against Dispositions for Pious Purposes ; with Notes on the Proceedings of Select Committees, &c., and an Appendix, containing the Reports of the Committees, and Digests of the Evidence, and much interesting matter illustrating the subject. 8vo. cloth. 6s. 6d.

Florine, Princess of Burgundy, a Tale of the First Crusaders, by William Bernard MacCabe, Author of *Bertha, &c.*, post 8vo. cloth. 4s.

Flowers of Heaven ; or, the Examples of the State proposed to the Imitation of Christians. Translated from the French of the Abbé Orsini. 18mo. cloth. 2s. 6d.

Fredet (Peter, D.D.). Ancient History, from the Dispersion of the Sons of Noe to the Battle of Actium, and Change of the Roman Republic into an Empire. By Peter Fredet, D.D., Professor of History in St. Mary's College, Baltimore. Fifth edition, carefully revised and enlarged, half-bound, leather back, 12mo. 4s.

Fredet (Peter, D.D.). Modern History, from the Coming of Christ, and the Change of the Roman Republic into an Empire, to the year of our Lord 1850. By Peter Fredet, D.D., Professor of History in St. Mary's College, Baltimore. Eleventh edition, enlarged and improved, half-bound, leather back, 12mo. 4s.

Francis de Sales (St.). Introduction to a Devout Life. 18mo. 2s. Another edition, royal 32mo. 1s.

Francis de Sales (St.). Treatise on the Love of God. 8vo. 6s.

Fruit and Flowers ; or, the Use of Tears, by Cecilia Mary Caddell, Authoress of "Blind Agnese." Cloth, 1s.

Gahan's Sermons and Moral Discourses, for all the Sundays and principal Festivals of the year. 8vo. cloth. 6s.

Gaume (Abbé). Paganism in Education. From the French of "Le Ver Rongeur des Sociétés Modernes." Translated by Robert Hill, Esq. Cloth. 3s.

Geraldine. A Tale of Conscience. By E. C. A. A. New Edition, 1 vol. Small 8vo. cloth lettered. 5s.

Gillis (Right Rev. Dr.). A Lecture on Education, delivered in St. Mungo's Parish Church, Glasgow, 26th Oct. 1856. Price 4d.

Gillis (Right Rev. Bishop). Facts and Correspondence relating to the Admission into the Catholic Church of Viscount and Viscountess Fielding. 8vo. 2s. 6d.

Gobinet's Instructions for Youth in Christian Piety.

12mo. bound. 2s. 4d.

Gosselin (Abbé). *The Power of the Pope in the Middle Ages; or, Historical Researches into the Origin of the Temporal Sovereignty of the Holy See, and on the Constitutional Law of the Middle Ages relative to the Deposition of Sovereigns; preceded by an Introduction respecting the Honours and Temporal Prerogatives accorded to Religion and its Ministers by the Ancient Nations, particularly under the first Christian emperors.* By M. Gosselin, Director of the Seminary of St. Sulpice, Paris. Translated by the Rev. Matthew Kelly, Professor of French and "Belles Lettres" at St. Patrick's College, Maynooth. In 2 vols. 8vo. cloth lettered. 14s.

Gother's Instructions on the Epistles and Gospels for all the Sundays and Festivals of the Year, and every day during the holy season of Lent. 12mo. New Edition. Cloth. 4s.

Gother (John). *Papist misrepresented and truly represented.* 18mo. 6d.

Hay's (Right Rev. Dr.) Sincere Christian Instructed in the Faith of Christ from the Written Word. 18mo. cloth. 2s. 4d.

Hay's Devout Christian. 18mo. cloth. 2s. 4d.

Hay's Pious Christian. 18mo. cloth. 2s. 4d.

Hay's Scripture Doctrine of Miracles Displayed. 2 vols. 12mo. cloth. 5s.

Herbert (Mrs.) and the Villagers; or, Familiar Conversations on the Principal Duties of Christianity. 2 vols. in one. 18mo. cloth. 2s. 4d.

Hierurgia; or, Transubstantiation, Invocation of Saints, Relics, and Purgatory, besides those other articles of Doctrine set forth in the Holy Sacrifice of the Mass expounded; and the Use of Holy Water, Incense, and Images, the Ceremonies, Vestments, and Ritual employed in its celebration among the Latins, Greeks, and Orientals. Illustrated from Paintings, Sculptures, and Inscriptions found in the Roman Catacombs, or belonging to the earliest Ages of Faith. By D. Rock, D.D. Second Edition, with Additions, and Illustrated with Fifteen Engravings, and above Thirty Woodcuts. In one large vol. 8vo. (nearly 600 pages) cloth, lettered. 16s.

History of the Irish Hierarchy, with the Monasteries of each County, Biographical Notices of Irish Saints, Prelates, and Religious, compiled from authentic records by the Rev. THOMAS WALSH. Royal 8vo. 880 pp. cloth. 16s.

Holy Scriptures; their Origin, Progress, Transmission, Corruptions, and True Character. 18mo. cloth. 1s. 6d.

Home of the Lost Child; a Tale of the Asylum of the Good Shepherd, Hammersmith. 12mo. cloth lettered. 4s.

Huddleston (John). *A Short and Plain Way to the Church*, composed many years since by Richard Huddleston, of the Order of St. Benedict; to which is annexed King Charles the Second's Papers, found in his closet, with an account of what occurred on his death-bed in regard to Religion; and a Summary of Occurrences relating to his Miraculous Preservation after his Defeat at Worcester. 8vo. sewed. 1s. 6d.

Huntingdon (J. V.). *The Forest. A Tale.* By J. V. H., Author of "Alban." 8vo. cloth. 6s. 6d.
 "The tale is full of interest."—*Athenæum*.

Huntingdon (J. V.). *The Pretty Plate.* By John Vincent, Esq. Illustrated by Darley. Cloth lettered. 3s. 6d.

Illustrations of the Corporal and Spiritual Works of Mercy, in Sixteen Designs, engraved in outline, with descriptive anecdotes in four languages, and a Sketch of the Order of Mercy, by a Sister of the Religious Order of Our Lady of Mercy. 1 vol. oblong 4to. cloth lettered. 10s. 6d.

James Jordan; or, *The Treasure and its Price.* A Working Man's narrative. 18mo. cloth gilt. 1s. 6d.

Jew of Verona, an Historical Tale of the Italian Revolutions of 1846-9. 2 vols. cloth. 10s.

Jones (Rev. J.). *Manual of Instructions on Plain Chant*, or Gregorian Music, with Chants, as used in Rome, for High Mass, Vespers, Complin, Benediction, Holy Week, and the Litanies. Compiled chiefly from Alfieri and Berti; with the approbation of the Right Rev. Vicars Apostolic. Beautifully printed in red and black type. Small 4to. 2s. 6d.

"We have carefully examined every part, and have found all most accurate and conformable to authentic models. We sincerely hope, therefore, that it will be universally adopted as the standard in singing at the altar, and in the Church."—*Dublin Review*.

"A perfect vade-mecum for the Priest and the Choir, where the Gregorian Chant is preferred. The book is very neatly, nay, beautifully printed."—*Tablet*.

Julia Ormond; or, *the New Settlement.* 18mo. Sewed, 3d. Cloth, 1s.

Juvenile Companion to the Atlas, with some Historical Notes. 18mo. cloth. 1s. 6d.

Kate Gearey; or, *Irish Life in London.* A Tale of 1849. By Miss Mason. Small 8vo. cloth. 5s.

Keenan (Rev. Stephen). *Catechism of the Christian Religion*; being a Compendium of the Catechism of Montpelier. Cloth lettered. 5s.

Keenan (Rev. Stephen). *Controversial Catechism; or, Protestantism refuted and Catholicism established by an Appeal to the Holy Scriptures, the testimony of the Holy Fathers; and the dictates of Reason; in which such portions of Scheffmacher's Catechism as suit modern Controversy are embedded. New edition revised and enlarged.* 12mo. sewed. 1s. 6d. Cloth, 2s.

Kenrick (Most Rev. Francis, Archbishop of Baltimore.) *The Four Gospels, translated from the Latin Vulgate, and diligently compared with the Greek; being a Revision of the Rhemish Translation, with critical and explanatory Notes.* Large 8vo. cloth. 10s. 6d.

— *The Acts of the Apostles, The Epistles of St. Paul, The Catholic Epistles, and the Apocalypse. Translated from the Latin Vulgate, and compared with the Greek.* Large 8vo. cloth lettered. 12s. 6d.

— *Primacy of the Apostolic See vindicated.* 8vo. cloth. 8s. 6d.

— *A Vindication of the Catholic Church, in a Series of Letters to the Right Rev. John Henry Hopkins, Protestant Episcopal Bishop of Vermont.* 12mo. cloth. 4s. 6d.

Kempis (Thomas à). *Imitation of Christ, in Four Books. Translated by the Rev. Dr. Challoner. Handsomely printed in large type.* 18mo. bound. 2s. 6d., or Cape, 3s.

Kempis (Thomas à). *The Following of Christ. Translated by Bishop Challoner. With Reflections and a Prayer at the end of each Chapter, translated from the French by the Rev. James Jones. A new edition, 1s. 6d. cloth lettered.*

Kerney (M. I.). *A Compendium of Ancient and Modern History, with Questions, adapted to the use of Schools and Academies; also an Appendix, containing the Declaration of Independence, the Constitution of the United States, a Biographical Sketch of Eminent Personages, with a Chronological Table of Remarkable Events, Discoveries, Improvements, &c., from the Creation to the year 1850. Tenth edition.* Large 12mo. half-bound. 4s. 6d.

Laura and Anna; or, the Effect of Faith on the Character. A Tale. Translated from the French. 18mo. cloth. 2s.

Lazarine; or, Duty once understood religiously fulfilled. Translated from the French by Frances Georgina Langan. 18mo. cloth. 2s. 6d.

Legends of the Commandments of God. Cloth gilt. 3s.

Legends of the Seven Deadly Sins. Cloth gilt. 3s.

Legends of the Blessed Virgin. Cloth gilt. 3s. 6d.

All translated from the French of J. Collin de Plancy; approved by the late Archbishop of Paris, Monsignor Affre.

Letters on the Spanish Inquisition. By Count Joseph de Maistre. Translated from the French. 18mo. 1s. 6d.

Life of the Blessed Virgin Mary, Mother of God, taken from the Traditions of the East, the Manners of the Israelites, and the Writings of the Holy Fathers, translated from the French of the Abbé Orsini, by the Rev. Patrick Power, post 8vo. cloth. 3s.

Life of the Blessed Virgin Mary; or, the Lily of Israel. From the French of the Abbé Gerbet. Royal 18mo. cloth. 3s.

Life of Mrs. Dorothy Lawson, of St. Anthony's, New-castle-upon-Tyne, in Northumberland. From a curious, old Manuscript Volume in the possession of Sir William Lawson, Bart., of Brough Hall. The second edition. Crown 8vo. 2s. 6d.

Life and Times of Sir Thomas More. By Wm. Joseph Walter, late of St. Edmund's College. Fcp. 8vo. cloth. 5s.

Life of the Blessed Peter Fourier, Priest, Reformer of a Religious Order, and Founder, in the Seventeenth Century, of one of the first Congregations of Women devoted to the gratuitous instruction of Young Girls. Translated from the French. With Portrait. 18mo. cloth. 2s.

Life of St. Alphonsus Maria de Liguori, Bishop of St. Agatha, and Founder of the Congregation of the Missionary Priests of the Most Holy Redeemer. Compiled from the published Memoirs of the Saint, by one of the Redemptorist Fathers. One vol. 12mo. 600 pages, bound in cloth. 6s. A few copies have been printed on large paper, 8vo. size, suitable for libraries. 10s. 6d.

Liguori's Glories of Mary. Translated from the Italian of St. Alphonsus M. Liguori. Under the direction of the Redemptorist Fathers of the Congregation of the Holy Redeemer, with the approbation of the Most Rev. Archbishop of New York. 1 vol. 16mo., nearly 700 pages, cloth gilt. 4s. 6d. Cloth, extra gilt edges. 6s.

Liguori's History and Refutation of the various Heresies. Translated from the Italian, by the Right Rev. Dr. Mullock. 2 vols. 8vo. cloth. 12s.

Liguori's Way of Salvation. 12mo. cloth. 1s. 4d.

Livingard (Rev. Dr.) The History of England. The People's Edition, handsomely printed in 10 Vols. Crown 8vo. embellished with many Illustrations, from designs by Hervey, J. Doyle, Howard Dudley, and other Artists; including a Portrait and Biographical Memoir of the Historian. Price 3s. 6d. each, cloth lettered.

This Edition is reprinted from the fifth and last one, diligently revised by the author two years before his death, and which appeared in 1849, in ten octavo volumes. That edition embodies the substance of all the recent discoveries connected with English history, and contains a large quantity of new and important matter.

N.B.—For the convenience of persons who were prevented from subscribing to this edition during publication, it will continue to be supplied in weekly numbers, or single volumes, and may be obtained through the medium of any bookseller, or by order direct from the Publisher, who will supply it, post free, on receipt of the price of the volume or number.

Lingard (Rev. Dr.). History of England, from the First Invasion of the Romans to the Reign of William and Mary, in the year 1688. New edition, revised and much enlarged. Library edition, handsomely printed in ten large octavo volumes, published at £6, or 12s. per volume, cloth lettered, with a Portrait.

Lingard (Rev. Dr.) An Abridgment of the History of England, with Continuation from 1688 to the Reign of Queen Victoria, adapted for the use of Schools. By James Burke, Esq., A.B., Barrister-at-Law. 648 pages, 12mo. price 5s. bound.

Opinions of the Press :—

Dublin Review, April, 1855.—Mr. Burke's Abridgment is completely successful. We do not hesitate to pronounce the work, as a whole, one of the most valuable additions to our scanty school literature which we have met with for many years.

Brownson's Review, January, 1855.—Mr. Burke has formed a Manual of British History, not merely the best for the object aimed at,—the instruction of youth,—but a volume of safe reference to those of riper years.

Tablet, March 3, 1855.—A Catholic History of England suitable for schools has long been a *desideratum*. The present volume supplies that want, which has been so much and so constantly lamented.

Rambler, March, 1855.—Mr. Burke has done his work well, and the result is very satisfactory.

Lamp, January 20, 1855.—We thank Mr. Burke for the admirable manner in which he has accomplished his very difficult task of abridging the writings of Dr. Lingard, and we congratulate him on his valuable continuation down to the present reign.

Lingard (Rev. Dr.). The History and Antiquities of the Anglo-Saxon Church, containing an Account of its Origin, Government, Doctrines, Worship, Revenues, and Clerical and Monastic Institutions.

New edition, in preparation, Crown Octavo,

Lingard (Rev. Dr.). Vindication of certain Passages in the 4th and 5th Volumes of the History of England. 8vo. 2s. 6d.

Lingard (Rev. Dr.). Observations on the Laws and Ordinances which exist in Foreign States, relative to the Religious Concerns of their Roman Catholic Subjects. 8vo. 1s.

Lingard (Rev. Dr.). Catechetical Instructions on the Doctrines and Worship of the Catholic Church. A new edition, revised, 12mo. 1s.

This work contains a short exposition of Catholic doctrine and Catholic practice, with the chief authorities on which that doctrine and practice are founded.

"A beautiful little volume, written with all that sobriety of style, power of language, and force of logic, for which the venerable author is remarkable."—*Tablet*.

Lingard (Rev. Dr.). A New Version of the Four Gospels; with Notes, critical and explanatory. 8vo. boards. 7s. 6d.

Lingard (Rev. Dr.). A true Account of the Gunpowder Plot. Extracted from Lingard's History of England and DODD'S CHURCH HISTORY of England, including the Notes and Documents appended to the latter, by the Rev. M. A. Tierney, F.R.S., F.S.A., with Notes and Introduction by Vindicator. 8vo. 2s. 6d.

Lives of St. Dominic, St. Bonaventure, St. Elizabeth of Hungary, St. Jerome, St. Martin of Tours, St. Thomas à Becket, St. Vincent of Paul, and various others. Highly illustrated, large 4to., handsomely bound in cloth. 10s. 6d.

Lives of the Fathers of the Eastern Deserts. Royal 18mo. 610 pp. cloth. 4s. 6d.

Mac Hale (The Most Rev. John, Archbishop of Tuam). Evidences and Doctrines of the Catholic Church, showing that the former are no less convincing than the latter are propitious to the Happiness of Society. New edition, 8vo. cloth. 6s.

Maclachlan (Rev. Paul). The Bible; its Use and Abuse; or, an Inquiry into the Results of the Respective Doctrines of the Catholic and Protestant Churches, relative to the Interpretation of the Word of God. Foolscap 8vo. cloth. 4s.

Mahometanism in its Relation to Prophecy; or, an Inquiry into the Prophecies concerning Antichrist, with some reference to their bearing on the Events of the present day. By Ambrose Lisle Philipps, Esq., of Grace Dieu Manor, Leicestershire. Small 8vo. cloth. 4s. 6d.

Maistre (Count Joseph De). The Pope, considered in his relations with the Church, Temporal Sovereignities, Separated Churches, and the Cause of Civilization. Translated by the Rev. Æneas M'D. Dawson. Small 8vo. cloth. 5s.

Manning's Moral Entertainments. 12mo. 3s. 6d.

Manning's Celebrated Answer to Leslie's Case Stated. 8vo. 3s. 6d.

Manning's England's Conversion and Reformation Compared. 18mo. bound. 1s. 6d.

Marchese's Lives of the Great Artists of the Order of St. Dominic, with an Essay on the Fine Arts. Translated from the Italian, by the Rev. C. P. Meehan. 2 vols. post 8vo. portraits. 10s.

Martinet (Abbé). Religion in Society; or, the Solution of Great Problems, placed within the reach of every mind. 2 vols. 12mo. cloth. 5s.

Martyn (Rev. F.). History of Tobias, in Homilies adapted to the generality of Christians living in the World. 12mo. 2s. 6d.

Miley (Rev. Dr.). *The Temporal Sovereignty of the Popes: its Origin; the Vicissitudes through which it has passed, from St. Peter to Pius IX.; Is it the Life of Rome, the Glory of Italy, the "Magna Charta" of Christendom? Discussed historically.* By the Very Rev. Canon Miley, D.D., Rector of the Irish College, Paris. Vol. i. post 8vo. 5s.

Milner (Rt. Rev. Dr.). *End of Religious Controversy.* New Edition, with additional Letters from the "Vindication," and "Apostolic Tree." 12mo. cloth. 4s.

Miner's (The) Daughter, a Catholic Tale by Cecilia Mary Caddell, Authoress of "Blind Agnese," &c. 16mo. fancy cloth. 1s. 6d.

Montalembert (Count). *Catholic Interests in the Nineteenth Century.* 8vo. 2s. 6d.

Montalembert (Count). *Pius IX. and Lord Palmerston.* 8vo. 1s.

Montalembert (Count). *History of the Life of St. Elizabeth of Hungary.* Translated by A. Lisle Philipps, Esq. Vol. I. 4to. boards, with an Illuminated Title. £1. 1s.
The same illustrated, price £1. 12s.

Month of Mary, New; or, Meditations for each day of the Month, on the different Titles applied to the Holy Mother of God in the Litany of Loretto; principally designed for the Month of May. By the Most Rev. Peter Richard Kenrick, Archbishop of S. Louis. A new edition. To which is added, An Explanation of the Doctrine and Definition of the Immaculate Conception; with a Meditation by the Very Rev. Frederick William Faber, D.D., Priest of the Oratory; the Little Office of the Immaculate Conception; Ordinary of the Mass in Latin and English; and other Prayers. Royal 32mo. 1s. 6d. sewed.

Moore (Thomas). *Travels of an Irish Gentleman in Search of a Religion,* with Notes and Illustrations. A new edition, with a Biographical and Literary Introduction. By James Burke, Esq., Barrister-at-Law. Small 8vo. cloth. 5s.

More (Sir Thomas). *A Dialogue of Comfort against Tribulation,* made by the virtuous, wise, and learned man, Sir Thomas More, some time Lord Chancellor of England, which he wrote in the Tower of London, anno 1534. Crown 8vo. boards. 5s.

Mores Catholici; or, Ages of Faith. Eleven Books, in three very large vols. royal 8vo. handsomely bound in cloth, lettered and gilt. £3. 18s. Or Vols. 2 and 3 separately, £1. 6s. each.

"It contains food for all minds. The wisest will find in it a strain of a high, clear, pure, and (in these days) a new philosophy. The historian and the antiquarian will find light thrown upon the manners of many times and many people."—*Dublin Review*.

THE SAME, LARGE PAPER, Three volumes royal 4to. for Notes and Illustrations. £6. 6s.

Mores Catholici; or, Ages of Faith. Books VII. to XI. Foolscap 8vo. boards.

Morus. By H. K. Digby, Esq. Original edition. 8vo. boards, reduced to 6s.

Newman's (Very Rev. Dr.). Discourses on University Education, addressed to the Catholics of Dublin. 8vo: cloth. 6s. 6d.

Newman's (Very Rev. Dr.). Lectures on the Difficulties felt by Anglicans in submitting to the Doctrines of the Catholic Church. *In the Press.*

Newman's (Very Rev. Dr.). Lectures on the Present Position of Catholics in England. *In the Press.*

Newman's (Very Rev. Dr.). Loss and Gain; or, the Story of a Convert. New edition, post 8vo. 4s.

Newman's (Very Rev. Dr.). Callista; a Sketch of the Third Century. 3s. boards. 3s. 6d. cloth.

Newman's (Very Rev. Dr.). The Office and Work of Universities. Small 8vo. 6s.

New Lights; or, Life in Galway. A Tale. By Mrs. Sadlier. Royal 18mo. cloth. 3s. 6d.

New Following of Christ; or, The Words of our Lord and Saviour Jesus Christ, with a Commentary from the Apostles, Prophets, &c. Royal 18mo. cloth. 3s.

O'Brien (Rev. Dr.). Lectures on the Church and the Country. By the Very Rev. Dr. O'Brien. Lecture the First—"On the Dangers and Duties of the Men of this Generation." 3d.

Old Tree; or, Filial Piety. A Tale. 18mo. cloth. 1s.

Oliver (Rev. Dr.). Collections towards Illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus. 8vo. cloth lettered. 12s.

Oramaika. An Indian Story. 12mo. cloth gilt. 3s.

Pagani, Rev. J. B., (General of the Order of Charity). The Science of the Saints in Practice. Vol. I., January, February, and March. Small 8vo. cloth. 3s. 6d.

Ditto Vol. II., for April, May, and June. Cloth. 3s. 6d.

Ditto Vol. III., for July, August, and September. Cloth. 3s. 6d.

———— **The End of the World; or, the Second Coming of our Lord and Saviour JESUS CHRIST.** Small 8vo. cloth lettered. 4s. 6d.

Parsons (Father Robert). Christian Directory, guiding men to their Eternal Salvation. New edition. 8vo. 6s.

Pastorini (Bishop Walmesley). General History of the Church deduced from the Apocalypse. 12mo. cloth. 4s.

Patterson (James Laird, M.A.). A Journal of a Tour in Egypt, Palestine, Syria, and Greece; with Notes, and an Appendix on Ecclesiastical Matters. Demy 8vo., with numerous plates, cloth lettered. 12s.

Peach (Rev. Edward). Sermons for every Sunday and Festival throughout the Year. New edition, handsomely printed in large type. 8vo. cloth. 9s.

Peach's Practical Reflections for every Day in the Year. 12mo. cloth. 3s. 6d.

Poor Man's Catechism; or, The Christian Doctrine explained; with suitable admonitions. By the Rev. John Anselm Mannock, O.S.B. A new edition, revised and corrected, with a Memoir of the Author. 1s.

"We may with great truth call this a careful and elegant edition of this most useful work."—*Tablet*.

Pope (The), considered in his relations with the Church, Temporal Sovereignties, Separated Churches, and the Cause of Civilization. By Count Joseph de Maistre. Translated by the Rev. Eneas McD. Dawson, with a Portrait of Pope Pius IX. 8vo. cloth. 5s.

Practical Catechism on the Sundays, Feasts, and Fasts of the whole Year. 18mo. bound. 1s.

Price (Rev. Edward). Sick Calls, from the Diary of a Missionary Priest. With Frontispiece. Small 8vo. Second edition, cloth. 3s. 6d.

Promptuary; or, Matter for Preaching: distributed in form of Twenty-four Meditations, according to the Method of St. Ignatius; suitable for Retreats, for Sermons on Sundays, and other occasions. Price 1s. 6d.

Pugin (A. Welby). Contrasts; or, a Parallel between the Noble Edifices of the Middle Ages and corresponding Buildings of the Present Day, setting forth the present decay of pure taste. Accompanied by appropriate text. Second edition, enlarged. 4to. cloth lettered. £1. 10s.

Pugin (A. Welby). True Principles of Pointed or Christian Architecture. Small 4to. With 87 Illustrations, of which 9 are large plates, etched by the author, and 78 are wood-cuts and vignettes, India Proofs, half morocco, gilt edges. Published at £1. 4s., reduced to 16s.

Pugin (A. Welby). Apology for the Revival of Christian Architecture (forming a Supplement to the "True Principles"), with 10 large etchings by the author, India Proofs, half morocco, uniform with the preceding. Small 4to. 10s. 6d.

Pugin (A. Welby). *A Treatise on Chancel Screens and Rood Lofts. Their Antiquity, Use, and Symbolic Signification. Illustrated with many Figures, copied on stone from drawings by the Author.* 4to. half morocco, gilt extra. 15s.

This Work contains the following matter:—

1. Of the inclosure of Choirs, from the early ages of the Church to the present century.
2. Of the Jubé, or Rood Loft, its use, form, and construction, with remarkable examples in English and Foreign Cathedrals, Abbatial and Collegiate Churches.
3. Of open Screens in Parochial Churches and Lateral Chapels, with examples.
4. Of the causes which have led to the partial destruction of Screens and Rood Lofts.
5. Of the Four Classes of Ambonoclasts.—Calvinist, Pagan, Revolutionary, and Modern.
6. An Apology for the present Revival of Screens.

N.B. This is the last literary work of the ever-to-be-regretted Mr. Pugin, and was published but a short time preceding the period when the talented author was seized with his malady.

Pugin (A. Welby). *The Present State of Ecclesiastical Architecture in England. With 36 Illustrations. Republished from the "Dublin Review."* 8vo. cloth. 9s.

Reading Lessons for the use of Schools; a New Series, from Words of Two Syllables upwards. By a Catholic Clergyman. Fifty-six Lessons, 5s. the Set.

Reeve's History of the Bible. Best edition, illustrated with 230 Wood Engravings. 12mo. 2s. 8d.

Reeve's General History of the Christian Church, from the earliest Establishment to the present Century. 8vo. cloth. 4s. 6d.

Rock (Rev. Dr.). *The Church of our Fathers; or, St. Osmund's Rite for the Church of Salisbury, from a Manuscript in the Library of that Cathedral. Printed for the first time, and elucidated with Dissertations on the Belief and Ritual of the Church in England before and after the coming of the Normans. Illustrated with many Engravings on Wood and Copper.* 3 vols. 8vo. cloth gilt. £3. 2s.; or,
Vol. III. Part 1. 14s. Vol. III. Part 2. 12s.

Rock (Rev. Dr.). *Hierurgia; or, the Holy Sacrifice of the Mass, elucidated with Notes; and the Invocation of Saints and Angels; Transubstantiation; Use of Latin; Lights and Incense; Holy Water; Purgatory, &c.; treated on the basis both of Religion and Early Usages, accompanied by Extracts from the Ancient Liturgies, Inscriptions in the Roman Catacombs, illustrated with above forty Plates.* Second edition, revised and enlarged. 8vo. cloth. 16s.

Rock (Rev. Dr.). *Did the Early Church in Ireland acknowledge the Pope's Supremacy? Answered in a Letter to Lord John Manners, from Daniel Rock, D.D.* 3s. 6d.

Rodriguez (Alphonsus). The Practice of Christian and Religious Perfection. 3 vols. 12mo. cloth. 10s. 6d.

Rodriguez on Christian Perfection, for Persons living in the World. 2 vols. cloth. 5s.

Rule of Faith; chiefly an epitome of Milner's End of Controversy. By the Rev. S. Jones. 1s.

Rules of a Christian Life, selected from the most Spiritual Writers; with Letters on Matrimony; on the Choice of a State of Life; and on Mosaic Institutions, &c. &c. By the Rev. C. Premord. 2 vols. 12mo. boards. 7s.

Sacristan's Manual; or, Hand-Book of Church Furniture, Ornament, &c. Harmonized with the most approved Commentaries on the Roman Ceremonial and latest Decrees of the Sacred Congregation of Rites. By the Rev. J. D. Hilarius Dale. 8vo. 2s.

Sergeant (John). Account of the Chapter erected by William, titular Bishop of Chalcodon, and Ordinary of England and Scotland. By John Sergeant, Canon and Secretary of the Chapter. With Preface and Notes, by William Turnbull, Esq., F.S.A. 8vo. cloth. 3s. 6d.

SERMONS:—

ARCHER (Rev. J., D.D.). Sermons for Festivals, and a Second Series of Sermons for every Sunday in the Year. 2 vols. 8vo. 12s.

BOURDALOUE'S SERMONS, translated from the French, by the Rev. A. Carrol. 8vo. cloth. 6s.

BUTLER (Rev. Alban). Meditations and Discourses on the sublime Truths of Christianity. 1 vol. 8vo. cloth. 7s.

CATHOLIC PULPIT, containing Sermons for all the Sundays and principal Holidays in the Year. Second edition, revised. 8vo. 10s. 6d.

GAHAN'S Sermons and Moral Discourses for all the Sundays and principal Festivals of the Year. 8vo. cloth. 6s.

LIGUORI (St.). Sermons for all the Sundays in the Year, translated from the Italian by a Catholic Clergyman. Cloth. 6s.

MASSILLON'S SERMONS. 8vo. 6s.

MCCARTHY (Père). Sermons, with a Notice of his Life and Character. 8vo. cloth. 8s.

MORONY'S Sermons for all the Sundays and Festivals of the Year. 8vo. cloth. 6s.

NEWMAN (J. H.). Discourses addressed to Mixed Congregations. 8vo. cloth lettered. 12s.

PEACH (Rev. E.). A Series of Familiar Discourses for every Sunday and Festival of the Year. 8vo. cloth. 9s.

REEVE (Rev. J.). Practical Discourses on the Perfections and Wonderful Works of God. Second edition. 12mo. 3s.

WHEELER (Rev. J.). Sermons on the Gospels for every Sunday in the Year. 2 vols. 8vo. 12s.

WHEELER (Rev. J.). Sermons on the Festivals. A Selection of Sermons. 1 vol. 8vo. 9s.

WHITE (Rev. T.). Sermons for every Sunday, and principal Festivals of the Year. Selected by Dr. Lingard. 8vo. 8s. 6d.

Shandy Maguire ; or, Tricks upon Travellers ; being a Story of the North of Ireland. By Paul Peppergrass, Esq. 8vo. 4s. 6d.

Sister of Charity (The). By Mrs. Anna H. Dorsey. 2 vols. 18mo. with frontispiece, sewed, cloth gilt, 2s.

Sinner's Guide ; being a full and ample Exhortation to the pursuit of Virtue. 12mo. bound. 3s. 6d.

Smith (Rev. H.). A Short History of the Protestant Reformation, principally as to its rise and progress in England, in a series of Conferences held by the most eminent Protestant Historians of the present and former times. 12mo. boards. 2s. 6d.

Soul on Calvary, meditating on the Sufferings of Jesus Christ, &c. 12mo. best edition, large print. 2s.

Spawwile (The) ; or, the Queen's Secret. A Story of the Reign of Queen Elizabeth. By Paul Peppergrass, Esq., author of "Shandy Maguire." In 2 vols., large 12mo. cloth lettered, with six illustrations. 10s.

Spalding (Rt. Rev. Dr.). Miscellanea ; comprising Reviews, Lectures, and Essays, on Historical, Theological, and Miscellaneous Subjects. Royal 8vo. cloth lettered. 12s. 6d.

Spiritual Exercises of St. Ignatius of Loyola. Translated from the Latin, by Charles Seager, M.A., with a Preface by Cardinal Wiseman, Archbishop of Westminster. Small 8vo. cloth lettered, illustrated with a fine print of St. Ignatius Loyola. 4s.

Spiritual Combat. To which is added, the Peace of the Soul, &c. 32mo. cloth. 1s.

St. Mary and her Times ; a Poem in fourteen cantos. By the Authoress of "Geraldine." Dedicated to Cardinal Wiseman. Crown 8vo. cloth lettered. 3s.

Stapf (Dr. J. A.). The Spirit and Scope of Education, in promoting the well-being of society. Translated from the German. Post 8vo. cloth. 5s.

"This work will be of no little value to every Catholic who would study the great subject of the age."—*Rambler*.

Stewart (Agnes M.). Stories of the Seven Virtues. Second edition, 32mo. 1s. 6d. cloth lettered, containing :—

1. Humility ; or, Blanche Neville and the Fancy Fair.
2. Liberality ; or, the Benevolent Merchant.
3. Chastity ; or, the Sister of Charity.
4. Meekness ; or, Emily Herbert and the Victim of Passions.
5. Temperance ; or, Edward Ashton.
6. Brotherly Love ; or, the Sisters.
7. Diligence ; or, Ethel Villiers and her Slothful Friend.

- Stothert (Rev. James).** *The Christian Antiquities of Edinburgh.* In a series of Lectures on the Parochial, Collegiate, and Religious Antiquities of Edinburgh. Small 8vo. cloth. 6s.
- Stothert (Rev. J.).** *The Glory of Mary in conformity with the Word of God; an Exposition of the Scripture arguments for the Doctrine and Practice of the Catholic Church in regard to the Blessed Virgin.* Small 8vo. cloth gilt. 3s. 6d.
- Stothert (Rev. J.).** *Is Physical Science the Handmaid or the Enemy of the Christian Revelation?* Crown 8vo. sewed. 1s.
- Stranger's Guide at High Mass.** Royal 18mo. New edition. 4d.
- Studies and Teaching of the Society of Jesus at the time of its Suppression, 1750—1773.** Translated from the French of M. l'Abbé Maynard. 12mo. cloth lettered. 4s.
- Symbolism; or, Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their symbolical writings.** By John A. Moehler, D.D. Translated from the German, with a Memoir of the Author, preceded by an Historical Sketch of the State of Protestantism and Catholicism in Germany for the last hundred years. By J. B. Robertson, Esq. In 2 vols. 8vo. 14s.
- Tales Explanatory of the Sacraments.** In 2 vols. 12mo. 7s. cloth. By the Authoress of "Geraldine, a Tale of Conscience." Containing—
- | | |
|-------------------------------|--|
| 1. The Vigil of St. Laurence. | 5. Clyffe Abbey; or, the Last Anointing. |
| 2. Blanche's Confirmation. | 6. The Priest of Northumbria; an Anglo-Saxon Tale. |
| 3. The Sister Penitents. | 7. The Spousal Cross. |
| 4. The Altar at Woodbank. | |
- "The Tales are told with great spirit and elegance. The narrative never falters; and a spirit of the purest and most profound piety breathes in every word."—*Dolman's Magazine*, January.
- Tears on the Diadem; or, the Crown and the Cloister.** By Mrs. Anna H. Dorsey. 8d. sewed; cloth gilt, 1s.
- Teresa (St.), Life of,** written by Herself, and translated from the Spanish by the Rev. John Dalton. 1 vol. Crown 8vo. cloth lettered. 5s.
- Teresa (St.). The Way of Perfection, and Conceptions of Divine Love.** Translated from the Spanish, by the Rev. John Dalton. 1 vol. Crown 8vo. cloth. 3s. 6d.
- Teresa (St.), Letters of.** Translated from the original Spanish by the Rev. Canon Dalton, and Dedicated, by permission, to the Bishop of Shrewsbury. Illustrated with a fac-simile of the Saint's handwriting, in a letter to the Prior of Salamanca. 8vo. 3s. 6d.
- Teresa (St.). Book of the Foundations.** Translated from the original Spanish by the Rev. Canon Dalton, and Dedicated, by permission, to the Mother Abbess and Nuns of the Franciscan Convent, Taunton. 8vo. 3s. 6d.

Teresa (St.). *The Interior Castle; or, the Mansions.*

Translated from the Spanish by the Rev. John Dalton, and Dedicated, by permission, to the Right Rev. W. Ullathorne, D.D., O.S.B., Bishop of Birmingham. Crown 8vo. 3s. 6d.

Teresa (St.). *Exclamations of the Soul to God; or,*

Pious Meditations and Ejaculations after Communion. Dedicated to the Religious Communities of England. 16mo. price 6d. cloth.

Thornberry Abbey; a Tale of the Established Church.

Cloth lettered. 3s. 6d.

"It is one of the best little works, treating an important matter in a popular manner, we have recently met."—*Brownson's Quar. Rev.*

Tierney (Rev. M. A.). *History and Antiquities of the*

Castle and Town of Arundel. In 2 vols. royal 8vo. with Engravings, cloth boards. £1. 12s.

Walsingham (Francis), Deacon of the Protestant Church.

A Search made into Matters of Religion before his change to the Catholic. Wherein is related how first he fell into his doubts, and how, for final resolution thereof, he repaired unto his Majesty, who remitted him to the L. of Canterbury, and he to other learned men; and what the issue was of all those Conferences. Forming a thick volume. Crown 8vo. 8s.

Works by his Eminence Cardinal Wiseman, Archbishop of Westminster:—

1. **TWELVE LECTURES** on the Connexion between Science and Revealed Religion, with Map and Plates. Third Edition, in 2 vols. small 8vo. cloth lettered. 10s.

2. **LECTURES** on the Principal Doctrines and Practices of the Catholic Church, delivered at St. Mary's, Moorfields, during the Lent of 1836. Second edition, entirely revised and corrected by the Author. Two volumes in one. 12mo. cloth. 4s. 6d.

3. **THE REAL PRESENCE** of the Body and Blood of our Lord Jesus Christ in the Blessed Eucharist, proved from Scripture. In Eight Lectures, delivered in the English College, Rome. Second Edition, 12mo. cloth lettered. 4s. 6d.

4. **FOUR LECTURES** on the Offices and Ceremonies of Holy Week, as Performed in the Papal Chapels, delivered in Rome in the Lent of 1837. Illustrated with Nine Engravings, and a Plan of the Papal Chapels. 8vo. cloth. 5s.

5. **A REPLY** to DR. TURTON, the British Critic, and others, on the Catholic Doctrine of the Eucharist. 8vo. 4s. 6d.

6. **ESSAYS ON VARIOUS SUBJECTS.** 3 vols. 8vo. cloth lettered. £2. 2s.

"These admirable volumes will entertain, instruct, and edify Catholics wherever the English language is spoken."—*Tablet*,

7. **THE LIVES OF ST. ALPHONSUS LIGUORI,** St. Francis de Girolamo, St. John Joseph of the Cross, St. Pacificus of San Severino, and St. Veronica Giuliani, whose Canonization took place on Trinity Sunday, 26th of May, 1839. Edited by Cardinal Wiseman. Second edition, 18mo. cloth lettered. 2s. 6d.

8. **THE LIFE OF ST. ALPHONSUS LIGUORI,** separate. 6d.

9. **FABIOLA; A TALE OF THE CATACOMBS.** Boards, 3s. Cloth, 3s. 6d.

Ward's Errata of the Protestant Bible. With Preface by the Rev. Dr. Lingard, and a Vindication by the Right Rev. Dr. Milner. New edition, super-royal 8vo. fancy cloth. 4s.

White (Rev. T.): Sermons for every Sunday and on other occasions. Selected by the Rev. Dr. Lingard. 8vo. cloth. 8s. 6d.

Young Communicants. By the Author of "*Geraldine*." Second edition, 18mo. cloth. 1s.

Youth's Director; or, Familiar Instructions for Young People; also useful to Persons of every age and condition of Life. 32mo. cloth. 2s.

Zenosius; or, the Pilgrim Convert. By the Rev. C. C. Pisc. 18mo. sewed, 8d.; cloth, 1s.

LIST OF PRAYER BOOKS.

Bona Mors; or, the Art of Dying happily. 32mo. bound. 8d.

Catholic Piety. 18mo. roan embossed, 1s. 6d.; morocco extra, 3s. 6d.

The same, with Epistles and Gospels, roan embossed, gilt edges. 3s.

Catholic Piety. Another edition, handsomely printed in large type, ruled borders, illustrated with many beautiful engravings. 18mo. roan embossed, gilt edges. 7s.

The same, calf, red (or gilt) edges, 8s. 6d.; calf, gilt extra, 9s. 6d.; morocco, gilt edges, 9s. 6d.; or morocco extra, 10s. 6d.

Catholic's Vade Mecum. 18mo. cloth. 2s.

Child's (The) Manual of Prayer. 32mo., large type, with the approbation of his Eminence the Cardinal Archbishop of Westminster. Cape morocco, gilt edges. 1s.

Child's (The) Prayer Book. By a Mother. Large type, 18mo. cloth. 1s.

Child's Catholic Piety. A Manual of Devotion for the young. Prettily illustrated, morocco, with monograms and gilt edges, 3s. 6d.; or in morocco elegant, with gilt clasp, 5s. 6d.

Daily Companion. 32mo. embossed roan, gilt edges, 1s.; morocco gilt, 2s. 6d.

Daily Exercises for Children, with Abridgment of Christian Doctrine. 32mo., with engravings, roan, gilt extra, 1s.

Devotion of the Three Hours' Agony, in honour of our Lord Jesus Christ on the Cross. Composed originally in the Spanish language, at Lima, in Peru. By the Rev. F. Messia, S.J. 32mo. 4d.

Devout Reflections for before, and after, receiving the Holy Eucharist. To which are added short Preparations for Confession and Communion. With approbation of the Right Rev. Dr. Brown, Bishop of Newport and Menevia. Royal 32mo. embossed roan, gilt edges, 1s. 6d.; Turkey morocco, 3s.

Devout (The) Communicant. By the Rev. P. Baker. Large type. 18mo. cloth, 1s.; cape morocco, gilt edges, 2s.; morocco extra, 2s. 6d.; 32mo. morocco extra, 2s. 6d.

Diamond (The) Catholic Manual: containing Spiritual Exercises and Devotions, with the Ordinary of the Mass, in Latin and English. 64mo. embossed roan, gilt edges, 1s.; cape morocco extra, 1s. 6d.; morocco, 2s.

Flowers of Piety, selected from approved sources, and adapted for general use. Beautifully printed in 48mo. on superfine paper, embossed roan, gilt edges, 1s.; Cape morocco, 1s. 6d.; Turkey morocco, 2s. 6d.; extra, 3s.

Garden (The) of the Soul. 18mo., London edition; containing Ordinary of the Mass, in Latin and English, with episcopal approbation. Cloth, 1s.; embossed roan, gilt edges, 1s. 8d.; cape morocco, 2s.; morocco gilt, 2s. 6d.; Turkey morocco, 4s. 6d.

Another edition, with Epistles and Gospels. 18mo. embossed roan, gilt edges, 3s.; cape morocco, gilt, 4s.

Garden of the Soul; a new and improved edition.

Revised and corrected by the Rev. Edward Price, with the Imprimatur of the Cardinal Archbishop. In roan, gilt edges. 1s.

The same, neatly bound in Cape morocco, gilt extra. 2s.

The same, handsomely bound, calf gilt, or morocco. 4s. 6d.

ANOTHER EDITION, bound. 6d.

Golden Manual. 18mo. roan. 5s. 6d.

Holy Week Book: containing the Office for Holy Week. 12mo. neatly bound, 2s. 6d. Cape morocco gilt, 5s.

Key of Heaven. Royal 32mo. roan, 1s.; or with Epistles and Gospels, 1s. 6d.

The same, Cape morocco, extra, 2s.; with Epistles and Gospels, 2s. 6d.

The same, Turkey morocco, gilt edges, 3s. 6d.

ANOTHER EDITION, handsomely printed, 18mo., with Epistles and Gospels, embossed roan, gilt edges, 3s.

The same, Cape morocco gilt, 4s.

Manual of the Society of St. Vincent of Paul. 12mo. sewed. 2s. 6d.

Missal for the Use of the Laity, with the Masses for all the Sundays and Festivals throughout the year. Royal 32mo. bound. 1s. 6d.

Missal for the Use of the Laity, with the Masses for all days throughout the year, according to the Roman Missal; and those for the English Saints in their respective places, newly arranged and in great measure translated by the Very Rev. Dr. Husenbeth, Provost of Northampton. Fifth edition, revised and improved, with considerable additions, including the Ceremony of Washing the Feet on Maundy-Thurseday, the Blessing of the Font on Holy-Saturday, together with a Supplement containing all the Masses peculiar to the Holy Order of St. Benedict, the Society of Jesus, and for Ireland, with the approbation of the Cardinal Archbishop of Westminster, and all the Bishops of England; being the most complete edition ever yet offered to the Catholic Public, comprising nearly 1,000 pages, handsomely printed from new types. 16mo. embossed leather, only 4s. 6d.; calf gilt or Cape morocco, extra 6s. 6d.; best Turkey morocco, from 8s. 6d. upwards, according to the style of binding.

This Missal is kept in various elegant styles of binding, morocco antique, or velvet, with gilt ornaments and emblems, &c.

Office and Masses for the Dead, in Latin and English.
18mo. bound. 1s.

Paradise of the Soul. 18mo. cloth. 5s.

Path to Paradise; or, the Catholic Christian's Manual of Spiritual Exercises and Select Devotions. 72mo. beautiful edition, morocco extra. 2s.

Posey of Prayers. 18mo. roan, gilt edges. 2s. 6d.
The same, Cape morocco extra. 3s. 6d.

Prayers before and after Mass, for Country Congre-
gations. 18mo. sewed. 6d.

St. Vincent's Manual, containing a Selection of Prayers and Devotional Exercises, originally prepared for the use of the Sisters of Charity in the United States. New edition, revised, enlarged, and adapted to general use. 787 pages, 18mo. with engravings, illuminated title, &c. Roan, gilt edges, 5s.; Cape morocco extra, 6s. 6d.; best Turkey morocco elegant, 10s. 6d.

A Standard Catholic Prayer Book, recommended for General Use, by the Most Rev. Archbishop of Baltimore, and the Right Rev. Bishops who composed the Seventh Provincial Council, held in Baltimore, in May, 1849,—as being the most complete, comprehensive, and accurate Catholic Prayer Book published in the United States.

The Spirit of Prayer. A New Manual of Catholic Devotion. By a Member of the Ursuline Community, Black Rock, Cork. New Edition, embossed roan, gilt edges, 6s.; morocco, 8s. 6d.; morocco elegant, 10s. 6d.

Soliloquies before and after Communion. By a Mem-
ber of the Ursuline Community, Cork. Embossed roan, gilt, 3s.; morocco, 6s.

Treasury of Prayer, a new Manual of Devotional Exer-
cises. 32mo. cloth, 2s. 6d.; roan, gilt edges, 3s.; morocco, 4s. 6d.

Vespers Book for the Use of the Laity, according to the Roman Breviary. Newly arranged by the Very Rev. Dr. Hugenbeth, Provost of Northampton, with Approbation of all the Right Rev. the Bishops of England. Embossed roan, gilt edges. 3s. 6d.
The same, Cape morocco, gilt. 5s. 6d.

N.B.—With the Benedictine Supplement, 6d. extra.

Young Catholic's Guide in the Preparation for Confession, for the use of Children of both sexes, from the age of Seven to Fourteen years. Altered from the French, by W. D. Kenny, Esq., Principal of St. Mary's Collegiate School, Richmond, Surrey, and written expressly for the use of his junior pupils. Royal 32mo. sewed, stiff covers. 3d.

C. DOLMAN having purchased a large consignment of American Books, is enabled to offer the following at the very Low Prices affixed, for a limited term:—

The Holy Bible, translated from the Latin Vulgate, with Annotations by the Rev. Dr. Challoner, together with References and an Historical and Chronological Index. Revised and corrected according to the Clementine Edition of the Scriptures, with the approbation of the Most Rev. Dr. Hughes, Archbishop of New York. One volume 4to., containing upwards of 1,000 pages, in large type, embellished with Two Engravings and Family Records. Cloth lettered, 9s.; neatly bound in imitation morocco, gilt edges, 14s.

* * Copies may be had in superior styles of binding at various prices.

The SAME BOOK, handsomely printed on fine royal paper, illustrated with Seventeen Engravings and Four Family Records; with the addition of Ward's Errata of the Protestant Bible, with Preface by the Rev. Dr. Lingard. The whole forming a very large and handsome volume in Royal 4to., containing nearly 1,200 pages. Cloth lettered, 15s.; neatly bound in imitation morocco, gilt edges, £1. 1s.; in Turkey morocco, richly gilt, £2. 2s. and upwards.

N.B.—Individuals desirous of obtaining a handsome Family Bible at the present low price, must make early application, as, when these copies have been disposed of, no more can be obtained at the same price.

The Holy Bible, translated from the Latin Vulgate, with Annotations, References, and an Historical and Chronological Index. Stereotype Edition, with Episcopal Approbation. Demy 8vo. bound. 7s.

Another edition on fine Paper. Royal 8vo. neatly bound. 12s.

Another edition, handsomely printed on fine Paper. Imperial 8vo. with plates, handsomely bound in calf extra. £1. 1s.

Another edition. Post 8vo. bound. 4s.

The Holy Bible, translated from the Latin Vulgate, with Annotations, References, and an Historical and Chronological Index. With the Approbation of the Right Rev. Dr. Denvir, Bishop of Down and Connor. Most beautifully printed from entire new type, in royal 24mo., roan, sprinkled edges, 3s.; roan, gilt edges, 3s. 6d.

The New Testament, with Episcopal Approbation. Stereotype Edition. 12mo. bound. 1s. 6d.
Another edition. 18mo. neatly bound, 1s.; Cape morocco, gilt, 2s. 6d.

RELIGIOUS PRINTS AND ENGRAVINGS.

The Life and Passion of Our Lord Jesus Christ, illustrated in twelve plates, engraved on steel from the designs of Frederick Overbeck. Proofs on India paper, price 10s. the set; single plates, 1s. each. Plain prints, price 5s. the set; single plates, 6d. each.

LIST OF THE PLATES.

The Nativity.	The Mount of Olives.
The Saviour seated bearing the Cross.	Jesus stripped of his Garments.
The Death of St. Joseph.	The Crucifixion.
The Assumption of the Blessed Virgin Mary.	The Entombment.
The Last Supper.	The Resurrection.
	The Ascension.
	The Descent of the Holy Spirit.

Also, a beautiful Engraving from the design of Frederick Overbeck, of the **Dead Christ and the Blessed Virgin**. Engraved by Lewis Gruner. Proofs on India paper, 4s.; plain prints, 1s. 6d.

Three finely engraved small prints of the Blessed Virgin, price 4d. each, entitled:—

“The Madonna del San Sisto; The Salve Regina; The Ave Regina.”

Twelve Prints, drawn and illuminated in gold and colours, in the early Missal style, suitable for Prayer Books, with Miniatures and Prayers, printed in black letter, consisting of the following:—

St. Augustine, Apostle of England; St. Catherine; St. Philip Neri; St. Margaret of Scotland. Size, 4 inches by 2½. 6d. each.
 St. Elizabeth of Hungary; St. George; St. Joseph; The Memorare, by St. Bernard, in English. Size, 4½ inches by 2½. 6d. each.
 The Our Father; The Hail Mary; We fly to thy Patronage; In the name of Jesus. Size, 3½ inches by 2½. 4d. each.

Also, a beautiful Drawing of the

Madonna and the Infant Jesus, seated under a Canopy, with attendant angels, encircled by a floriated border, in which the figures of St. Ann and St. John the Baptist are introduced, with the following inscription beneath the Drawing:—“*Regina sine Labe Originali concepta Ora, pro Nobis.*” The whole illuminated in gold and colours, in the early Missal style. Size of the drawing, 10 inches by 7, price 3s. or mounted under glass, with ornamented frame, 6s. 6d.

The following well-engraved small prints, 3d. each:—

Our Saviour knocking at the door; The Blessed Virgin and Infant Jesus; St. Ignatius Loyola; St. Francis Xavier.

Just published, price 7s. 6d.

A Portrait of the Right Rev. Dr. Burder, Abbot of Mount St. Bernard, Leicestershire, from a Photograph by Mayall. Size, 23 inches by 17.

OFFICE BOOKS.

BREVIARIUM ROMANUM. 4 vols.
4to. sewed, 60 francs. 2 vols. 4to.
sewed, 32 francs. *Propria pro*
Anglia, 3 francs.

BREVIARIUM ROMANUM TOTUM.
1 vol. royal 8vo. sewed, 12 francs.
Propria pro Anglia, 1 franc.

BREVIARIUM ROMANUM. 4 vols.
12mo. sewed, 22 francs. *Propria*
pro Anglia, 2 francs.

BREVIARIUM ROMANUM. 4 vols.
18mo. sewed, 20 francs. *Propria*
pro Anglia, 2 francs 50 cents.

BREVIARIUM ROMANUM. 4 vols.
32mo. sewed, 18 francs. *Propria*
pro Anglia, 2 francs 60 cents.

BREVIARIUM ROMANUM TOTUM.
18mo. sewed, 11 francs. *Propria*
pro Anglia, 75 cents.

CEREMONIALE EPISCOPORUM.
Large 12mo. 4 francs.

HORA DIURNA. Royal 8vo. large
type, 10 francs.

HORA DIURNA. 32mo. sewed,
3 francs.

MATTHEUSIUM ROMANUM,
4to. sewed, 12 francs.

MISSALE ROMANUM. Large folio,
with plates, 38 francs.

MISSALE ROMANUM. 4to. plates,
25 francs.

MISSALE ROMANUM. 12mo. sewed,
8 francs.

MISSÆ PONTIFICALES. Large fol.
13 plates, 25 francs.

**OFFICIUM BEATÆ MARIE VIR-
GINIS.** With the Rubric in Eng-
lish. 18mo. sewed, 2 francs 50
cents.

OFFICIUM HERODIANÆ SANCÆ.
24mo. sewed, 2 francs 50 cents.

PONTIFICALE ROMANUM. 3 vols.
8vo. sewed, 16 francs.

RITUALE ROMANUM. 8vo. sewed,
5 francs.

RITUALE ROMANUM. 12mo. sewed,
3 francs 50 cents.

GRADUALE ROMANUM. 8mo. sewed,
5 francs.

VESPERALE ROMANUM. 8vo.
sewed, 5 francs.

PROCESSIONALE ROMANUM. 8vo.
sewed, 4 francs.

* * All the above Office Books (with few exceptions) are printed
in red and black type by Hanoq, of Malines, and can be supplied
at the prices affixed—reckoning Shillings for Francs.

N.B.—Many of the above are kept bound in morocco, gilt edges,
or other suitable bindings, at very moderate prices.

MR C. DOLMAN has also in stock a large collection of foreign religious
and devotional books that cannot be included within the limits of this
Catalogue; and having recently made more extended arrangements with
agents in foreign countries, he can readily procure any work not in stock.

Eau de Carmes, or Balm Water;

Distilled by Marie C. Martin, Religieuse, at Cologne; widely celebrated
throughout Germany as an excellent remedy in nervous disorders, violent
headaches, toothache, earache, gout, and weakness of the digestive organs,
as well as many other bodily ailments more fully described in the prospectus
wrapped round each bottle. Price is, 6d. per bottle; or 15s. 6d. per case,
containing twelve bottles.

Eau de Cologne, best quality,

Distilled by Marie C. Martin, Religieuse, at Cologne (which obtained the
Prize Medal at the Great Exhibition in 1851). Sold in London in cases con-
taining twelve bottles, at 13s. 6d. or 1s. 6d. per single bottle, by Messrs
in England, C. DOLMAN, 61, New Bond Street, London.

THE LAMP,

A Weekly and Monthly Journal for the People,
OF
LITERATURE, SCIENCE, AND THE FINE ARTS.
With Frequent Illustrations.
SIXTEEN LARGE PAGES, PRICE ONE PENNY.

THE LAMP is the only Catholic penny publication in the British Empire, and has therefore peculiar claims upon all who wish to cause the spread of virtue and truth amongst the people. Without being the vehicle of religious controversy, the LAMP vindicates the faith of Catholics from the aspersions with which the various publications of the day abound, chronicles the most important intelligence connected with the progress of the Church, and contains the best lectures delivered by ecclesiastics and laymen. In party politics the LAMP does not interfere, but presents to the reader accounts of the leading events of the time. All useful institutions are brought under notice, and the claims of public charities advocated. The LAMP also contains articles of sound and useful information, original and selected poetry of high character, lives of eminent persons, interesting stories, and is frequently embellished with engravings of interest. *Strenuous endeavours will continue to be made in order to render the LAMP an instructive and pleasing companion for every Catholic family.*

"The LAMP is destined, we trust, to form, for many years to come, the companion and the instructor of the humble Catholic fireside."—*Dublin Review*.

"The LAMP continues to prosecute its course and labours in good earnest, to fill the void long felt in English Catholic literature."—*Rambler*.

"This periodical continues profoundly interesting in its literary articles, and perhaps no English periodical presents to the general reader, tales and sketches of more absorbing interest."—*Tablet*.

As Six copies of the LAMP can now be sent by post in one packet for One Penny, therefore, if, in places where regular agencies do not exist, Six Individuals will combine and order a regular weekly parcel, six copies of the LAMP shall be forwarded *free by post* upon six postage stamps being received—the Publisher charging nothing for the postage.

The Publisher will also undertake to supply the LAMP in Monthly Parts *free by post* to persons subscribing for not less than three months, and paying in advance One Shilling and Threepence in postage-stamps or otherwise.

Printed and Published by C. DOLMAN, 22, Paternoster Row, and 61, New Bond Street, London; to whom all Orders are to be addressed. Sold by all Booksellers and Newsreaders in the three Kingdoms.

ANNALS OF THE PROPAGATION OF THE FAITH,

PUBLISHED EVERY ALTERNATE MONTH.

Sold at Sixpence, for the benefit of the Institution.

(Subscriptions received in aid of the Association.)

BROWNSON'S QUARTERLY REVIEW,

TWELVE SHILLINGS PER ANNUM—FREE BY POST.



12-10
GIVEN



